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HEROES OF THE COVENANT

"Guthrie, of Fenwick"



BY REV. W. H. CARSLAW M.A.



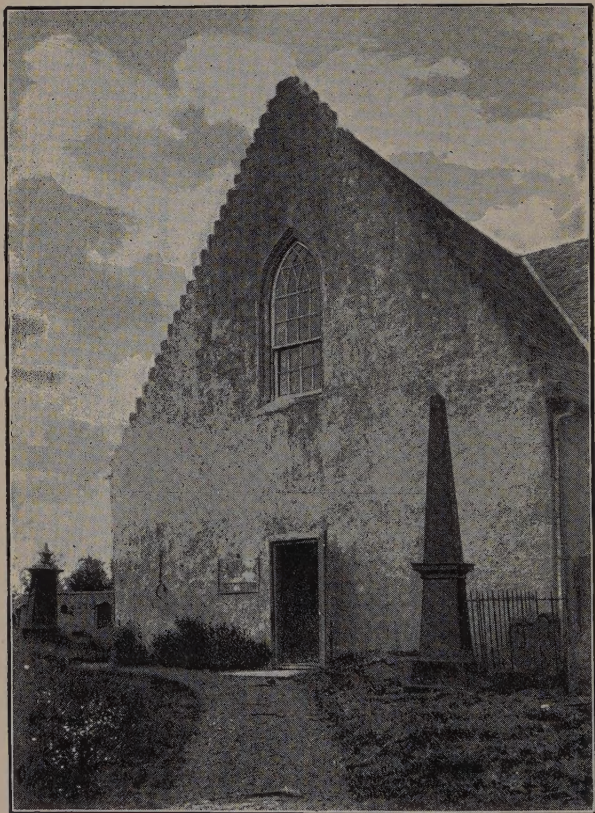


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Life & Times of William Guthrie

Minister of Fenwick



FENWICK CHURCH.

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HEROES OF THE COVENANT

Life and Times of

William Guthrie, M.A.

Minister of Fenwick

BY

REV. W. H. CARSLAW, M.A.

HELENSBURGH

EDITOR OF *The Scots Worthies*, ETC.

PAISLEY: ALEXANDER GARDNER

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PREFATORY NOTE.

IN the published diary of the late Dr. Andrew Bonar, of Glasgow, frequent mention is made of a book not so well known or so highly prized now-a-days as it used to be. This book is entitled *The Christian's Great Interest*, and was first published in 1659 from the pen of the Rev. William Guthrie of Fenwick. Referring to it in the year 1830, Dr. Bonar says: "Oct. 17th.—In reading Guthrie's *Saving Interest* I have been led to hope that I may be in Christ, though I have never yet known it. All the marks of faith in a man which he gives are to be found in me, I think, although very feeble. This is the first beam of joy, perhaps, that I have yet found in regard to my state, and yet it is scarcely more than a hope." "Nov. 7th.—For about two weeks past, ever since I read a passage in Guthrie's *Saving Interest*, I have had a secret joyful hope that I really have believed on the Lord

Jesus." "Dec. 19th.—Reading Guthrie's *Trial of a Saving Interest* was very much the means of giving me any hope that I had undergone a change." These extracts are of more than a personal and passing interest, and remind us of the high estimation in which this book was once held by other eminent and godly men. Dr. Chalmers, who wrote an Introduction to a new edition in 1844, speaks of it as a work of prime importance, referring to it in one place as the best book he had ever read. Dr. John Owen, too, in conversation with a minister of the Church of Scotland, once said, "You have men of great parts in Scotland. There is for a gentleman, Mr. Baillie of Jerviswood, a person of the greatest abilities I almost ever met with; and for divines" (said he, drawing from his pocket a small gilt copy of Guthrie's book) "that author I take to have been one of the greatest divines that ever wrote. This is my *vade-mecum*, and I carry it and the Sedan New Testament still about with me. I have written several folios, but there is more divinity in this than in them all."

In the following pages, a brief sketch is given of the life and character of the Author of this

book, regarding whom Dr. Alexander Whyte of Edinburgh has recently remarked, "William Guthrie was a great humourist, a great sportsman, a great preacher, and a great writer. If you are happy enough to be interested in the author's subject matter, the eternal interests of your own soul, a strong strange fascination begins to come off the little book and into your understanding, imagination, and heart, till you look up again what Dr. Owen and Dr. Chalmers said about your favourite author, and feel fortified in your valuation of, and in your affection for, William Guthrie and his golden little book."

CONTENTS.

	PAGE
CHAPTER I., - - - - -	9
Early Surroundings—Breachin—Round Tower —St. Andrews—National Covenant.	
CHAPTER II., - - - - -	19
Struggle in England—Irish massacre—Mar- ston Moor—Tutorship—Fenwick Parish.	
CHAPTER III., - - - - -	34
Ordination—Notes of two sermons on Jere- miah xxxi. 31-34.	
CHAPTER IV., - - - - -	51
Marriage — Philiphaugh — Military Chap- laincy—Sermon on Ephesians, vi. 11-12.	
CHAPTER V., - - - - -	65
The Engagement—Presbytery of Lanark— Mauchline rising—Presbyterial visita- tion.	
CHAPTER VI., - - - - -	73
Cromwell — Dunbar Drove—Coronation of Charles II.—Resolutioners and Protes- ters—Triers—Pastoral work—Sermon on John xi. 5-6.	

	PAGE
CHAPTER VII., - - - - -	97
Preface to <i>The Christian's Great Interest</i> , and epitome of the work.	
CHAPTER VIII., - - - - -	108
Restoration of 1660—Martyrdom of Argyll and Guthrie of Stirling—Fenwick.	
CHAPTER IX., - - - - -	118
Suspension and last illness.	
APPENDIX, - - - - -	127

ILLUSTRATIONS.

FENWICK CHURCH, - - -	<i>Frontispiece.</i>
LOUDOUN CASTLE, - - -	<i>facing page 27</i>
ROWALLAN CASTLE, - - -	,, 32
FENWICK CHURCH, - - -	,, 118



HEROES OF THE SCOTTISH COVENANT.

CHAPTER I.

GUTHRIE CASTLE in Forfarshire, recently repaired and handsomely furnished, is an old baronial mansion, charmingly situated within half-a-mile of Guthrie Junction. It was the seat of the old family of Guthrie, and the home of the famous martyr, James Guthrie, minister of Stirling, who was executed at Edinburgh on 1st June, 1661. This was he whom Oliver Cromwell described as "the short man that could not bow," and whose name has the honour of standing with those of Cargill and Renwick on the Martyrs' Monument in Greyfriars Churchyard, Edinburgh.

His cousin, William, the subject of the present memoir, was born in 1620, and was the eldest son of the Laird of Pitforthie, a younger brother of James's father. At present, Pitforthie is a respectable farmhouse about a mile from Brechin, with which city the Guthries have always been, and still are, closely and honourably associated.

Then, however, it was a private mansion, surrounded by a small ancestral estate. Moreover, by marrying a daughter of the ancient house of Easter-Ogle, the Laird of Pitforthie had strengthened his position in the county, and in course of time became the happy father of five sons and three daughters. Four of the sons studied for the ministry, of whom William was the eldest and most distinguished.

The city of Brechin, ecclesiastically, was of Irish origin, as may be inferred from its round tower, 106 feet in height. Though this and a similar one at Abernethy are the only two in Scotland, seventy-six of the same type may still be seen in Ireland, while notices occur of twenty-two others which no longer exist. Probably these were meant, in a lawless age, to afford a refuge to the clergy, and safe keeping for their books, vestments, relics, and other valuables. In the Pictish Chronicle, supposed to have been written by a monk in Brechin toward the end of the tenth century, mention is made of the gift of that city to the Church of Kenneth, a son of Malcolm I. "This is he," so runs the Chronicle, "who gave the great city of Brechin to the Lord."

Among early travellers in Scotland one of the best known and most reliable is Taylor, the water-poet, who, according to Southey, "came

into this world at the right time, and lived in an age when kings and queens condescended to notice him, nobles and archbishops admitted him to their table, and mayors and corporations received him with civic honours." Toward the end of June, or the beginning of July, 1618, Ben Jonson had set out on a pedestrian tour from London, and a week or two later was followed by Taylor, who, to outdo Jonson, undertook not only to accomplish the journey on foot, but without a coin in his pocket, and under a pledge neither to beg nor to borrow. From his own narrative, we learn, that he was everywhere entertained by nobles and gentry in a most hospitable manner, and that after an absence of three months he returned to London greatly pleased with all he had seen. On his way north from Perth, or St. Johnston, as the fair city was then called, he passed through Brechin, where he had hoped to find the Earl of Mar. Learning that he and his friends had gone farther on a hunting expedition, he employed a guide and followed them over a very rough and difficult bit of country. "I did go," he says, "through a country called Glenesk, passing by the side of a hill, so steep as the ridge of a house, where the way was rocky and not above a yard broad in some places, so fearful and horrid it was to look down into the bottom, for if either horse or man

had slipt he had fallen without recovery a good mile downright. But I thank God at night I came to a lodging in the Laird of Edzell's land, where I lay at an Irish house, the folks not being able to speak scarce any English." Here we get a glimpse of Guthrie's native district, as it then appeared to an Englishman, and are reminded that while not far from some of the chief seats of learning and commerce (such as St. Andrews, Montrose, Perth, and Dundee), it was also sufficiently near some of the noblest and grandest scenery of our land to awaken and draw forth the spirit of adventure in a boy.

Standing on the left bank of the South Esk river, eight miles west of its junction with the sea at Montrose, Brechin was then a walled town, containing an ancient Abbey and Cathedral, part of which is still used as the Parish Church, and near which is the round tower, the glory and enigma of the place. Referring to these interesting remains of antiquity, the late Dr. Thomas Guthrie of Edinburgh, also a native of Brechin, observes :—"Thus within a space more limited than is perhaps to be found anywhere else—as a geological map shows the various strata that constitute the crust of the earth—this old city of Forfarshire shows us in Culdee, in Popish and in Protestant objects, monuments of the successive religious faiths and forms of the country." In

its immediate neighbourhood, moreover, is Brechin Castle, the seat of the Earl of Dalhousie, whose ancestor, Sir Thomas Maule, in 1303, defended it against Edward I. during a siege of twenty days.

From his father's position and other circumstances, young Guthrie enjoyed peculiar advantages which he was not slow to improve. At an early age, as was then the custom, he was sent to the University of St. Andrews, where he showed remarkable proficiency in Latin and Greek, and also became a distinguished student of philosophy. As he enjoyed the singular privilege of lodging with his cousin, who was then Regent or Professor of Moral Philosophy, who can tell what influence for good the future martyr exercised over his younger friend, or the extent to which their present intercourse helped to mould the character and destiny of both? William's frame was never strong, and in later years he was subject to a severe malady, which gave him much suffering and finally cut him off. Probably from the first he was impressed with James's superior strength and fortitude, an impression which found utterance by and by in an almost prophetic saying—"Ah, James, you will have the advantage of me, for you will die honourably before many witnesses, with a rope

about your neck, and I will die whining upon a little straw."

The times were most eventful, and well fitted to quicken the pulse, and warm and purify the blood of even the most sluggish nature. A great struggle was in progress between Charles I. and his English Parliament; and though, in its earlier stages, this was chiefly confined to the neighbouring kingdom, yet Scotland could not long remain unaffected. Of Charles's two most capable instruments of tyranny, Strafford and Laud, the latter was probably the more dangerous. From the moment of his elevation to the See of Canterbury, Laud set himself with dogged determination to remove the obstacles which prevented union between the Church of England and the Church of Rome, and to bridge the gulf which ever since the Reformation had separated these two Churches. He publicly avowed his preference of an unmarried to a married priesthood. Auricular Confession, the Real Presence, and Prayers for the Dead, were among his favourite dogmas. He spared no effort to increase the power of the Clergy, and in 1636 he succeeded in inducing the King to raise the Bishop of London to the highest civil post in the realm, that of Lord High Treasurer. With such aims and ambitions, he could not be expected to be satisfied with the modified form of Episcopacy which prevailed

in Scotland, and strenuously exerted himself to change the worship, government, and discipline of the Scottish Church, and thereby bring it into closer harmony with its sister Church in England. Hitherto, though it had Bishops, it had also Presbyteries, Synods, and a General Assembly. Mainly through Laud's influence, a Book of Canons was issued by the King, which overthrew at once the Presbyterian system, and placed the government of the Church in the hands of those who were mere creatures of the State. This was speedily followed by a Service Book, prepared by two of the Scotch Bishops, yet revised by Laud, which the clergy were commanded to procure and use, on pain of being declared and dealt with as rebels. Except in the office for the Holy Communion, this did not differ in any material respect from the English Book of Common Prayer, and, indeed, by the almost entire exclusion of the apocryphal books, and the substitution of Presbyter for Priest in the rubrics, might even have been supposed to be more acceptable to Presbyterians. But the fact that Laud had revised it, and made some alterations in it, exposed it to immediate and grave suspicion, while the high-handed manner, in which the King and he attempted to introduce it, provoked opposition from most unlooked-for quarters, and prepared for them a signal defeat. Hitherto the

Church had its own Book of Common Order, which it had been more or less accustomed to use; but now for the first time an attempt was made to impose a form of worship on the Church without its consent, and by virtue solely of the royal prerogative. This it was which aroused a storm of indignation throughout the land, and speedily led to the rejection of the Service Book, popularly known as Laud's Liturgy, and to the subsequent and complete overthrow of the whole prelatie system.

Nor was this national movement long without a true leader. A few miles from St. Andrews stands the beautiful church of Leuchars, where at this time Alexander Henderson was minister. Ordered by Archbishop Spottiswood to buy the Liturgy and use it in public worship, he came to Edinburgh, and, along with three of his brethren, petitioned the Privy Council to arrest the order of the Archbishop. Alarmed at the opposition already excited, the Council agreed to this request, intimating that all that would be required now would be the purchase, and not the use, of the book. Encouraged by the success of this first step, Henderson and his friends took others in the same direction, until finally it was decided to hold a National Convention and draw up a National Covenant. Within seven or eight months of the "Jenny Geddes" riot in St.

Giles, this Covenant was subscribed with great solemnity and enthusiasm in the Greyfriars Churchyard, Edinburgh, on the 28th February, 1638; while, on the 20th November following, a Free Assembly was held in Glasgow, over which Henderson presided, and at whose close he is said to have uttered the memorable words—“ We have now cast down the walls of Jericho, let him that rebuildeth them beware of the curse of Hiel the Bethelite.”

Whether William Guthrie was in Edinburgh or Glasgow during these exciting times, we have no means of ascertaining; but we cannot doubt that he signed the Covenant, probably at St. Andrews, with all a young man's enthusiasm, and took his full share in the agitations and debates which surrounded him.

St. Andrews was one of three burghs which refused to send Commissioners to Edinburgh in February, the other two being Aberdeen and Crail. Accordingly, the minister of Leuchars was selected as the best man to secure the adhesion to the Covenant of that old University town, one of the chief strongholds of Episcopacy. Toward the end of March or the beginning of April, in obedience to the Church's command, a day of humiliation was observed; and, after preaching from Psalm cx. 3, Henderson pro-

ceeded to show what was really involved in signing the Covenant. Those who did so promised

(1) To adhere to and defend the Protestant religion.

(2) To suspend and forbear the practice of recent innovations, especially the Five Articles, viz. :—Kneeling at the Communion, Communion for the Sick, Private Baptism, Confirmation, and the observance of Christmas, Good Friday, Easter, and Whitsunday. These Articles had been passed by a packed Assembly at Perth in 1618, and, having been ratified by Parliament, were enforced on all parish ministers under pain of deposition.

(3) To defend the King's Majesty in the defence and preservation of the Protestant religion, as also to defend one another in the same cause.

(4) To endeavour, at least for themselves and all under them, to keep themselves within the bounds of Christian liberty, and to be good examples in all godliness, soberness, and righteousness.

That Henderson succeeded in his work that day may be inferred from what Baillie says in a letter, of date April 5, 1638—"St. Andrews itself, we hear, for the most part has subscribed."

CHAPTER II.

A.D. 1638-44.

BETWEEN this abortive attempt to destroy the Presbyterianism of Scotland, and the fierce struggle which now arose between the King and the English Parliament, and ended only with his death, there was a close and vital connection. The Puritan revolt in England, which has been defined as "an attempt to bring the Divine law of the Bible into actual practice in men's affairs on the earth," was rendered necessary by the same despotic spirit which at length had forced our countrymen into rebellion. Only while in Scotland the struggle was mainly of a religious nature, it assumed in England more the aspect of a struggle for civil liberty. This distinction became more apparent in the progress of events, and led to sundry complications, which, however, were finally overcome when in 1643 the Solemn League and Covenant was prepared and subscribed by both nations. This, as we learn from its preamble, was "for reformation and defence of religion, the honour and happiness of the King, and the peace and safety of the three kingdoms of England, Scotland, and Ireland." As framed by Alexander Henderson, the Moderator of the General Assembly of

1638, it naturally assumed a religious character, and contained words and phrases which at first startled the English Commissioners, and made them hesitate before accepting it. But after consultation and mutual concession this important document, which Hetherington has described as "the wisest, the sublimest, and the most sacred ever framed by uninspired men," was subscribed by civil and ecclesiastical rulers, and by men of all ranks both in England and Scotland, thus bearing witness to the fact that, though under different aspects, it was one and the same struggle which was being waged on both sides of the Border.

To follow the course of this struggle minutely would lead us outside the scope of this narrative; and yet even a partial acquaintance with some of its principal events, and especially those which directly affected Scottish history, may help us to understand, better than otherwise we could do, the thoughts and feelings of one who was now looking forward to his early entrance upon the ministry. To punish his Scottish subjects for their recent rebellious conduct, Charles had raised an army and marched with it to Berwick, where, however, he learned to his disgust, that "the Scots with a much better army lay encamped on Duns Law, every nobleman with his tenants there as a drilled regiment around him." Fear-

ing to attack, and knowing that his Treasury was already nearly exhausted, the King patched up a hasty truce, and returning to London summoned a Parliament, from which he hoped to procure supplies. This is generally known as the Short Parliament, having been dissolved after a session of three weeks, to be succeeded, however, by what has become celebrated as the Long Parliament, whose vigorous measures for the next ten years form no insignificant part of British history.

In 1640 and 1641, there occurred a terrible massacre of Protestants in Ireland, regarding which the historian Guizot observes—"A half-savage people, passionately attached to their barbarism, eager to avenge in a day ages of outrage and misery, with a proud joy committed excesses which struck their ancient masters with horror and dismay." Merle D'Aubigné, also, the historian of the Reformation, refers to this Catholic uprising in language which will only appear extravagant to those who are ignorant of the facts. "Husbands were cut to pieces in the presence of their wives, wives and virgins were abused in the sight of their nearest relatives, and infants of seven or eight years were hung before the eyes of their parents. Nay, the Irish even went so far as to teach their own children to strip and kill the children of the

English and dash out their brains against the stones. Numbers of Protestants were buried alive, as many as seventy in one trench. An Irish priest, named Mac Odeghan, captured forty or fifty Protestants, and persuaded them to abjure their religion on a promise of quarter. After their abjuration, he asked them if they believed that Christ was bodily present in the Host, and that the Pope was head of the Church, and, on their replying in the affirmative, he said—‘Now then you are in a very good faith,’ and, for fear they should relapse into heresy, he cut their throats.” After a time these Romanists united with the Royalists, and kept up a successful resistance to the English Parliament, until in 1649 Cromwell was sent into Ireland, and there left his mark so effectively, that the most terrible oath an Irishman knows to the present day is “The Curse of Cromwell.” And yet, as Carlyle truly observes, his was the first King’s face poor Ireland ever saw, the first friend’s face, little as it recognised him—poor Ireland !

In England events of great moment followed one another in rapid succession. Bills were passed by Parliament, abolishing the Court of High Commission and the Star-Chamber, which for many years, in the hands of Laud and Strafford, had been the main instruments of oppression. These two evil Counsellors of the

King, moreover, were impeached and imprisoned, and finally publicly executed, Strafford on the 12th May, 1641, and Laud on the 10th January, 1645. Prelacy was also declared to be inconsistent with civil and religious liberty, and an Assembly of Divines met at Westminster from 1643 to 1647, to prepare the Confession of Faith and Catechisms Larger and Shorter, and to complete the Reformation of religion in the land. Meanwhile open war had been declared between the King and Parliament, and for many years

“the waves

Of the mysterious death-river moaned ;
The tramp, the shout, the fearful thunder roar
Of red-breathed cannon, and the wailing cry
Of myriad victims filled the air.”

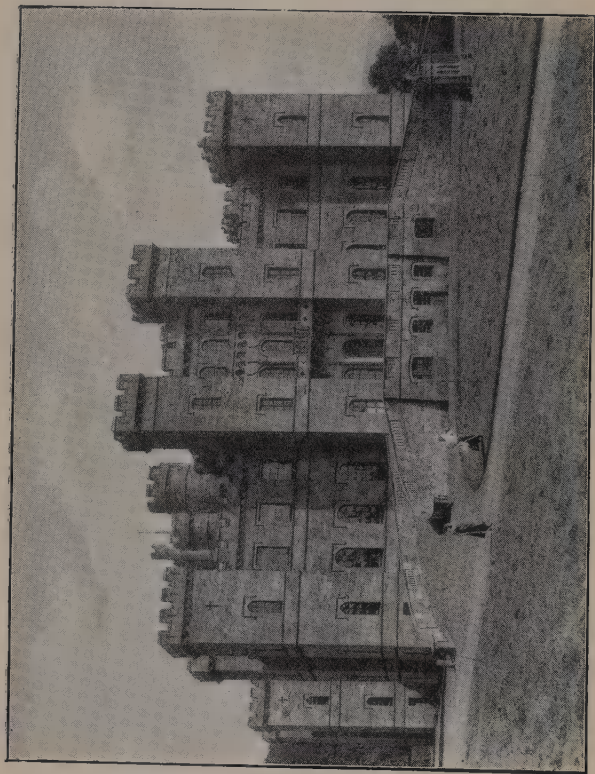
One of the bloodiest battles of the war was fought at Marston Moor, not far from York, on 2nd August, 1644. Prince Rupert, with an army of 20,000, was met by the united forces of the Scots, under Alexander Leslie (now Earl of Leven), and of the English Parliamentary army, and totally defeated. Leslie had served with much distinction under Gustavus Adolphus, the hero of the Thirty Years' War, with whom, indeed, he was intimately associated until his death on the fatal field of Lützen in 1632. For six years longer he remained in the Swedish service, but in 1638 he obtained permission from

Queen Christina to return to Scotland, where during the whole struggle with the King he acted as Commander-in Chief of the Covenanting army. In this capacity he was present at Marston Moor, though his kinsman, David Leslie, for whom he is often mistaken, distinguished himself still more. The Scots, we are told, delivered their fire with such constancy and swiftness, it was "as if the whole air had become an element of fire." Referring to this battle, which proved fatal to his own nephew, Cromwell says in one of his letters :—"Truly England and the Church of God hath had a great favour from the Lord in this great victory given to us, such as the like never was since this war began. It had all the evidences of an absolute victory, obtained by the Lord's blessing upon the godly party principally. We never charged but we routed the enemy. The left wing which I commanded being our own horse, saving a few Scots in our rear, beat all the Prince's horse. God made them as stubble to our swords. We charged their regiments of foot with our horse, and routed all we charged. The particulars I cannot relate now, but I believe of 20,000 the Prince hath not 4000 left." This certainly was the heaviest blow which till now had been dealt to the Royalist cause, and yet for the two previous years, ever since August, 1642, when Charles

hoisted the Royal Standard at Nottingham as the signal of Civil War, the sword had not been still in any part of the land. Everywhere there was the confused noise of warriors and garments rolled in blood !

From these events which were stirring the nation to its very depths, and on which momentous consequences depended for the cause of truth and liberty throughout the world, let us now return to the quiet town of St. Andrews, where for several years Guthrie was still engaged, so far as public events made it possible, in preparing for his future work as a minister of the gospel. With this prospect before him, he willingly surrendered to one of his brothers his right to the paternal estate of Pitforthie, receiving in return some pecuniary equivalent, which set him more thoroughly free from worldly anxiety and entanglement. Alexander Henderson was no longer minister of Leuchars, having in January, 1639, contrary to his inclination and in spite of his remonstrance, been translated to Greyfriars Church, Edinburgh. But Samuel Rutherford was now at St. Andrews, where, as formerly at Anwoth, his influence was great. To us he is chiefly known in connection with his Letters and his great work on Constitutional Liberty. Then, however, his fame was more that of a preacher and a pastor, whose loving presentation of the

gospel it was not easy to hear unmoved. "I have known many great and good ministers of the Church," is the testimony of an old Morayshire minister who survived the Revolution, "but for such a piece of clay, as Mr. Rutherford was, I never knew one in Scotland like him to whom so many great gifts were given." An English merchant, who visited St. Andrews, describes him as "a little fair man who shewed him the loveliness of Christ;" and the following portrait is from the pen of Wodrow, the historian:—"He had two quick eyes, and when he walked it was observed that he held aye his face upward and heavenward. He had a strange utterance in the pulpit, a kind of 'skreigh' that I never heard the like. Many a time I thought he would have flown out of the pulpit when he came to speak of Jesus Christ." On his appointment to the Chair of Divinity at St. Andrews in 1639, he exercised a powerful influence for good over the students, and Guthrie is frequently referred to as one of the first fruits of his ministry. In 1643 he was sent to London, where he remained till 1647, as one of the Scottish Commissioners to the Westminster Assembly of Divines, but, before he left, Guthrie had already finished his Theological studies, and in August, 1642, had received licence from the Presbytery of St. Andrews. Among Rutherford's letters there is



LOUDOUN CASTLE.

one addressed to him, many years afterwards, in which he signs himself, "Your own brother in our common Lord and Saviour." That Rutherford had performed a brother's, or rather a father's part to him during his sojourn at the University there is every reason to believe; and, if we except public events, which must have had for all thoughtful men a powerful educational value, we need not hesitate to regard the presence and influence of Rutherford in St. Andrews as probably the chief factor in the life and character of William Guthrie.

Soon after receiving license Guthrie was appointed tutor to the eldest son of the Earl of Loudoun, one of the most distinguished noblemen of that day, and a man of singular charm and ability. As one of the prime movers in what is generally known as the Second Reformation, as also on account of his exceptional learning and virtue, he had been recently appointed to the office of Lord Chancellor, and consequently exercised great influence on public affairs. It was no small honour, therefore, to become tutor to Lord Mauchline, his eldest son, and, if one may judge from the future character and career of the young nobleman, Guthrie's work was done well. Lord Mauchline, who afterwards married a daughter of the Earl of Eglinton, resembled his father in many respects, and after the Restoration

he was called to suffer much persecution, and finally to end his days in exile.

Loudoun Castle, which now for two years became Guthrie's home, is situated in a lovely district in Ayrshire, whose "bonnie woods and braes" are celebrated in Scottish song. It occupies an elevated site about half-a-mile from Galston, and, from its general appearance, as seen from a distance, has not inappropriately been described as the Windsor of Scotland. One of the inner towers is supposed to date from the 12th century, while another, much higher and more massive, was erected three centuries later. A large addition was made to the south part of the building by the Chancellor, whose portrait, with that of his wife, Lady Margaret Montgomery, may still be seen in the castle.

While residing at Loudoun, Guthrie preached at Galston on a Fast-day with so much acceptance, that several members of the newly erected parish of Fenwick or New Kilmarnock, who were present, resolved if possible to secure him as their minister. This parish had been disjoined from Kilmarnock by the General Assembly on 5th August, 1641, and erected into a separate parish by Parliament, while soon afterwards the church was built which is still in use, and which is in the form of a Greek cross with a small tower and belfry at the west end. It has three

galleries, the front of which is of carved oak, while fixed on an iron stand near the pulpit is a half-hour sandglass, used for timing the sermon, the only relic of its kind now remaining in this country. In the neighbourhood of Fenwick is Rowallan Castle, one of the most picturesque ruins of Ayrshire, and then occupied by Sir William Mure of poetic fame. He was the representative of an ancient and honourable family, one of whom (Elizabeth Mure), became wife of King Robert II. and mother of the Duke of Albany and the Earls of Carrick, Fife, and Buchan. For a long time there was much doubt regarding the validity of this marriage, and indeed there is still an element of mystery about it ; but in 1788 a Papal Dispensation was found, which now sets this doubt at rest. Robert III., who figures in *The Fair Maid of Perth*, was a son of Robert II. and Elizabeth Mure, and from their union are descended the British Royal House and a number of the other crowned heads of Europe. In consequence of this alliance, the Rowallan family was allowed to blazon the Royal Arms of Scotland with those of Cumin and Mure. Sir William Mure, best known for his metrical version of the Psalms, which was however rejected by the Assembly in favour of that by Francis Rous, was an ardent Covenanter, and member for Ayrshire in that Scottish Parliament which

met in Edinburgh to ratify the Solemn League and Covenant. During his absence in England, where he fought in the Civil War and was wounded at Marston Moor, a strong effort had been made to prevent the Fenwick people from securing Guthrie as their minister. This originated with Lord Boyd, the superior of Kilmarnock, who was a strong loyalist, and had joined the association at Cumbernauld in favour of the King in January, 1641. Either because of Guthrie's relation to the Loudoun family, or because he feared the influence of his Presbyterian or democratic principles upon the parish, he strenuously opposed his settlement, but was, happily, unsuccessful, the wishes of the people, backed by the influence of some of the heritors, and especially of the younger Rowallan, having finally prevailed. In a letter to his father, Sir William, who was at the time with the Scotch army in England, the younger Rowallan says :—
“We are still dealing with my Lord Boyd and Mr. William Guthrie. The people are daily cursing him (*i.e.*, Lord Boyd), and he knows not when it may light.” It was a trying experience for the young preacher, who behaved throughout the contest with great Christian patience and manliness. This appears from the following extracts from letters written by him during 1644 to his friend Rowallan :—

“As for that present impediment, I think not much of it ; only this, they who hear of it and know not the man will believe that he hath some prejudice against me. Yet if Satan can say no more, this step is likewise near accomplished, seeing that the man hath nothing against me.”

“As for that business which hath put so many to trouble, wisest Providence keeps a princely way in it, and shall get glory by it ; and, if these people submit to Him, He shall surely provide them in a way befitting Him and befitting them. And truly I do not question their affection to me ; yea, I fear it to be too great, not shunning to be the object of the affection of such people in the Lord, but fearing it shall be an occasion of grief to them and offence to God.”

“I have resolved according to your desire and call to come west the next week, purposing to lodge with you on Thursday at night, by which I hope we may conveniently keep my Lord Boyd’s diet on Friday, and the Communion at Newmills thereafter.”

On his return to Edinburgh, after the Communion referred to in the last extract, he writes as follows :—

“I received yours, and am glad for any satisfaction you find in that point of the business, which I never tendered much, but was always confident that in spite of men and devils that business would pass through. And if it shall please the Lord to stop it when it comes to His hand, He may ; but I never purposed to stand at an impediment cast in by men, not so much

interested as the least parishioner in my account. I am glad indeed that you got anything of God discovered to you at that great feast, and no less refreshed when I think on what others seemed to get, which would seem to be the seal of my call, if it hold foot."

The parish was mostly a moorland one, and, as appears from the names still legible in the old churchyard, included many who suffered and died in the cause of civil and religious liberty. Beside the Howies of Lochgoin and Captain Paton of Meadowhead, there were others less known to whose memory monuments are here erected. Thus we read the names of John Fergushill, George Woodburn, and Peter Gemmell, who were shot at Woodland in 1685; of Robert Buntine and James Blackwood, who were executed in 1666; also of James White, who was shot at the farmhouse of old Blackwood. Had the power of foreseeing future events belonged to young Guthrie, in the long list of martyrs and confessors, connected with this district, he might already have discerned some of the seals of his ministry.

The question of innovations in public worship was at this time disturbing the minds of some of the neighbouring ministers. Three ceremonies in particular, which had been in use from the time of the Reformation, namely:—kneeling in



ROWALLAN CASTLE.

the pulpit, the repetition of the Lord's Prayer, and the singing of the doxology at the close of one of the psalms, were declared to be "nocent" or hurtful; and of seven ministers in the South-west of Scotland, who drew up a lengthy treatise against these, "written in a very bitter and arrogant strain" (so says Robert Baillie of Kilwinning, now translated to the University of Glasgow), four were from this immediate neighbourhood. These were Mr. Nevey of Loudoun, Mr. Mowat of Kilmarnock, Mr. Maxwell of Dundonald, and Mr. Adair of Ayr. The last, whom Baillie describes as "the chief of them for preaching," was so far influenced by the arguments of Mr. David Dickson that "he conformed with us," Baillie says, "the other day openly in our church to all the three nocent ceremonies." Still, Baillie was so much afraid of the effect of this treatise that he busied himself in getting such men as Rutherford, Gillespie, Dickson, and Calderwood, to draw up answers to it, and thus "set all instruments on work for the quenching of that fire." As the four "innovating" ministers already named were afterwards implicated with Guthrie in connection with the Mauchline rising, we are probably justified in thinking that even on such a trivial subject he agreed with them. Still we are permitted to hope that more important questions at this time

occupied his mind, and that the influence of Robert Brown, the English separatist, who was so largely responsible for the impoverishment of our religious services, did not reach as far as the newly-erected church at Fenwick.

CHAPTER III.

THE opposition of Lord Boyd having been overcome, and a hearty and harmonious call having been given, Guthrie was ordained by the Presbytery of Irvine on 7th November, 1644, and entered heartily and hopefully upon his work. Unfortunately, within a week or two after his ordination, he was obliged to travel to a distance, and to provide a substitute for his pulpit. But already, in the arrangements made by him, we can discover his gentlemanly character, and his earnest solicitation for the comfort of others. Writing to the younger Rowallan on the 19th November, he mentions that he has secured Mr. John Greig to take his place, and then he adds—“He purposes to stay in Kilmarnock the night before. Ye shall send down on that Saturday at night, and see if any extraordinary providence hath hindered him from performing his promise,

which I fear not. . . . You will be pleased have a care that a horse be sent to Mr. John out of the parish as usual."

This anxiety, about the spiritual wants of his people, and the comfort and welfare of his friends, continued with him to the close of his life. Thus, a few years later, while detained some weeks at Pitforthie by the unexpected marriage of a sister, he writes, "Although I be not so careful of my flock as beseems, yet I may say that flock is often in my mind. I had purposed to be absent from you only this Sabbath, but there is a business ado here of my near concernment, which my friends will not suffer me to leave." Nor was his interest confined to his own congregation or family circle. At a later period still we find him writing thus :—

"Those who sent from Kilmaurs are returned, with the young man whom they are in terms with to be their minister. He will not engage to preach here next Lord's day that they may hear him, unless I stay : and you may very easily conceive how discouraging it would be to him, who is a stranger in these fields, to have nobody to encourage him, or with whom he might freely communicate his thoughts, and how much lieth in the first fair break of play. I think, indeed, the Lord may make me instrumental either to engage him and the people (since I have some power with both), or to bring him fair off. You

know also of how much concernment the planting of that place is. I hope I need make no apology to you. The bonds laid on me by my dear sick friend have been so palpable, and your company so desirable a choice, that, if I were not very ungrate and senseless, my heart behoved to incline to go east with you : but, hoping that I may see my friend on Tuesday next, and be useful also in another piece of God's work (very considerable) before I take journey, I have resolved to stay to Monday : and let me entreat your servant may come in this way, that I may send a letter to your brother."

Unfortunately we have no portrait of him in oil ; but, from the following description furnished by his contemporaries, we can easily, without the aid of the canvas, picture to ourselves the sort of man he looked and was. "His person was tall and slender, his countenance of a fine cast between the grave and cheerful. His liveliness of imagination made his conversation very varied and interesting : and he could, with equal ease, throw a gleam of cheerfulness over the countenances of his friends, and sink them in the deepest thought, by the alternate facetiousness and gravity of his remarks." "His gifts were great—strong natural parts, a clear head and a sound heart. His voice was of the best sort—loud, and yet managed with charming cadences and elevations : his oratory singular, and by it he was master of the passions of his hearers. His

action in preaching was more than ordinary, yet it was all decent and taking in him. But the peculiar charm in his sermons was the glow of evangelical feeling and sentiment that pervaded the whole. . . . The pointedness and adaptation of his illustrations sent home to the plainest understandings the truths which he expounded. From the treasures of God's word he brought forth things new and old, and his invention and power seemed as inexhaustible as the materials he had to work upon. No wonder then that his popularity as a preacher was great."

The following are notes of two sermons on Jeremiah xxxi., 31-34, and are introduced here both on account of their inherent merits, and because they furnish us with an illustration of his style and method at this time. They are taken from a manuscript volume in the handwriting of the author of the *Scots Worthies*, and are arranged in the form of question and answer. Twenty-seven objections are urged against the Covenant of grace by one already weary of the old Covenant, and to these answers are given.

Objection 1. How can I have mercy seeing I am by nature an enemy of God, and the thoughts of my heart are only evil continually?

Answer. I will make a new Covenant with thee, saith the Lord; hold thy peace; let not

that thought trouble thee that thou art an enemy to me, seeing I am resolved to form a bond of friendship with thee in my Son Christ Jesus.

Objection 2. Albeit God would make a thousand covenants with me, yet I am unable to fulfil the conditions thereof. In a covenant there are mutual obligations. Now if the Lord be the one party and I a sinner the other, what conditions can I fulfil to the Lord who is holy ?

Answer. I will make a new covenant wherein I promise to perform all that I require of thee. I will put in thee a new mind and a new heart, and I will bind my Son as surety that I will perform this.

Objection 3. But how wot I if I be one of those with whom God will enter into covenant ? I know there is a people in covenant with God, but I doubt if I be one of them.

Answer. I will make the covenant with the house of Israel and with the house of Judah, or, in other words, with the visible Church consisting of Jews and Gentiles, the partition wall being now taken away. Now thou hast been born in the Church and baptised, and so art already within the compass of this covenant.

Objection 4. I know that the Church is called the Israel of God ; but what God promises is to the sincere and upright Israelite, and I fear that I am only an Israelite outwardly in the letter

and not in the spirit. There is nothing in me but what is to be found in all professors who have been baptised.

Answer. My covenant shall be with those who have nothing of my law written in their inward parts. If thou wantest my law in thy heart I will put it there. I will make thee an Israelite in whom there is no guile, and whose praise is not of men but of God.

Objection 5. Albeit God would put his law in my heart, yet I am blind and incapable of apprehending spiritual mysteries. Though they were never so long told and taught me, yet I would remain ignorant of them.

Answer. I will put my law in thy inward parts as the Apostle expounds it, Heb. viii. 10—
“I will put my laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people.”

Objection 6. But I find after all but weak desires of knowledge in my mind: my love to God is very cold: my hatred of sin very little or none: my heart affects not heavenly things but is occupied with vain and naughty things, sometimes set on the world, and sometimes on my lusts and pleasures and those courses that lead to destruction and perdition.

Answer. I will put my law in thy mind and write it in thy heart. If thy heart be perverse

and wicked, thou shalt have a new heart. Thy lawless heart shall yield unto the law, for thou shalt have a loving heart, and love is the fulfilling of the law. Thy blind mind and stony heart shall be taken away, and a single and sincere heart shall be given thee.

Objection 7. My heart is averse to God and godliness and inclined to all evil, and if any godly motive ariseth in my heart, it abideth or continueth not. It is as though written on water, or on sand, that is blown away with the wind; it is as the morning cloud, or as the early dew which soon vanisheth away.

Answer. I will *write* my law in thy heart. A written testimony is constant and enduring. As the law written in a book remains, so also when it is written in a renewed man's heart.

Objection 8. But my heart is harder than the nether millstone, yea, harder than the adamant, so that the word preached moves me not.

Answer. I will write my law *in* it. I will make it like a polished and prepared writing-table, so that the fingers of the Lord will make deep letters in it. Although it appear not so to thee, yet love and obedience to the law shall be seen by others. Sin, piece by piece, shall be rubbed out and disappear, and the law of the Lord be more and more clearly read.

Objection 9. These promises are to the believer and such as have new obedience begun in them. But I find little faith, repentance, or obedience in me, yea oftentimes I doubt if any of those things are in me.

Answer. I will put my law in thy mind and write it in thy heart. Now what is faith but the receiving of the law into thy mind and heart? If, then, thou art pleased to become God's confederate and wilt say so, thou shalt answer to Him that it is the chief desire of thy heart to be reconciled, then be sure He will give thee faith and repentance.

Objection 10. If I should take hold of these promises, I know that through many temptations I will be exposed to a thousand dangers.

Answer. I will be their God. Now, if God be thine, what wantest thou? Should not this promise satisfy thy trembling heart? As long as God endures, thou shalt endure and enjoy all that He is to His own.

Objection 11. I have no reason to doubt that God will do all that He says of Himself. My only doubt is that I shall not get my part done to Him in an acceptable way and manner.

Answer. They shall be my people, *i.e.*, I will make thee one of my people when I consecrate thee to serve me, and to be a diligent subject and careful honourer of me.

Application. Here now I cast the net of the Gospel over all who hear me to hail you to Christ. Except thou wilfully resolve that thou wilt serve the devil and not God, the difficulties are now removed. And if any who hear me this day get not good of this preaching, it will at all events serve this end, that God will be able to say, "Such and such a day I solved all thy doubts and answered all thou couldest object, but thou didst obstinately refuse."

Objection 12. Albeit I were among God's people, I would slip out again. I am afraid that I would not persevere, and so thy bond would not continue.

Answer. "Ye shall *be* my people," *i.e.*, ye shall remain my people, my peculiar people, and none shall be able to pluck you out of my hand.

Objection 13. I wonder how this can be, how God can promise so much to me, who am so unworthy and have so many disqualifications, and give Him so bad a reception. Will a king be confederate with a beggar or draw up a contract with a poor feckless girl? Far less can God be a contractor with me.

Answer. "I will be their God," *i.e.*, of my own accord I am pleased to be so. It is not a covenant of works but a covenant of grace that I make, and it is made with the unworthy. If they were worthy I would bid them obey my

law perfectly in their own strength ; but now, albeit they are unworthy, yet am I pleased to be their God. And what hast thou to say against this which is my purpose and my pleasure ?

Objection 14. What if a change of religion should come, heresy arise, and teachers from whom we have received the truth swerve and fail or fall away ? What if teachers change their theme, and take out of our hands what once they have taught us ? Yea, I fear I myself may become an apostate.

Answer. "They shall not teach etc." If any teacher teach not so, thou shalt not be taught by him, but I will teach thee myself ; thou shalt learn to lean upon me and not upon them. Albeit their teachers be learned men and of great repute, yet thou shalt not acknowledge them. Albeit they are in the Church they are not of the Church, they are apostates. But as for thee I promise to teach thee myself, and thou shalt receive no man's doctrine but that which I have delivered by the mouths of my prophets and apostles.

Objection 15. What if all true teachers be driven away by persecution, and it be with me as in the days of the prophet Amos (viii. 13), when they wandered from sea to sea to seek the word of the Lord and did not find it ? What if we be dispersed by persecution so that we cannot

meet together, and even the Bible be pulled out of our hands so that we cannot even read it ?

Answer. "They shall be all taught of God." If I take away the means I will supply the want of them myself. I will be a little sanctuary unto you.

Objection 16. "I am but young," says one ; "I am unlearned," says another ; "I am a weak helpless woman," says another, "and they may make me believe anything they please ;" "I am a servant," says another, "and have not the means that others have to obtain knowledge."

Answer. "Ye shall *all* know me, from the least to the greatest." It is the duty of all to learn to read ; but, albeit thou art unlearned, here is a promise that God will teach thee as much of Himself as will save thy soul.

Now I exhort you all to yield yourselves to God and to enter into His Covenant. Tell Him there is no good in your minds except He put it in them, and urge Him to do this. Thus shall you please Him, for He wants nothing but urging. Therefore be importunate. Ye have Christ's command for this in the parable of the unjust judge, who at last granted to the poor widow her request because of her importunity. Far more will your Heavenly Father grant you your request if ye complain of the devil and of your own evil nature and of your wicked neigh-

bours. Another example you have in Luke xi. by one who was constrained by the importunity of a neighbour to rise from his bed and give him what he asked. Jesus also reminds us that ■ father will not give his children a stone for bread, a scorpion for an egg, or a serpent for a fish, and then he adds, “if ye who are evil know how to give good gifts unto your children, how much more should your Father who is in heaven give the Holy Spirit to them that ask Him?”

Now here I call upon all of you to ask that ye may receive. I take instruments at the bar of every man's conscience, who hears me this day, that I have made an offer to you of salvation, and that I have removed all objections you have urged, unless you positively say that you will not embrace the Covenant, nor quit the world or your lusts for any offer which God can make. I know that none will say this, but, if any man's deeds say it, this offer will then increase his condemnation. In the name of God I therefore charge you to be reconciled to Him. If you will not, then I intimate to you that He will one day say, “Depart ye cursed into everlasting fire, prepared for the devil and his angels.” I intreat you take warning in time, and pray to God to seal this Covenant with you. Amen.

AFTERNOON DISCOURSE.

The last doubt we tried to remove had reference to our ignorance and kindred disadvantages. The next is closely allied to this.

Objection 17. I cannot attain to the knowledge which others possess, neither have I capacity to take up matters of so much consequence as are set down in Scripture.

Answer. "Ye shall all know *Me*," *i.e.*, all shall come to the saving knowledge of the Lord Himself, your teacher and friend. Although thy calling be such as to make the attainment of learning impossible, although thy capacity be weak, and thou want means to wait on instruction, although there are many things, of which thou wilt still remain ignorant, thou wilt know Him whom to know is life eternal.

Objection 18. But, when I consider my natural disposition, I fear that, although I were even now pardoned and cleansed, I would presently defile myself again.

Answer. "I will be merciful to your unrighteousness." What else do you wish but mercy? "These things," says John, "I write unto you that ye sin not. And, if any man sin, we have an Advocate with the Father." So that if thy nature be perverse, know that He who is

the Maker and Surety of the Covenant is also your Advocate.

Objection 19. I would trust for grace not to sin wilfully for the time to come, but when I think of my past sins I am afraid and know not what to answer.

Answer. "Your sins and your iniquities I will remember no more."

Objection 20. These things are all good. If I could be sure that they would be made good to me I would be joyful in spirit.

Answer. "Thus saith the Lord God of hosts" is four or five times repeated in this Covenant. As if he had said "I the Lord of hosts am Surety that whatever is promised shall be performed." God's saying, "Cursed is every one that continueth not in all things written in the book of the law to do them," makes thee afraid and disturbs thy peace. Why does not His saying in the gospel restore thy peace again, seeing thou hast His word in the one case as well as in the other ?

Objection 21. If I could remember that sweet promise I would be rich, for it satisfieth me now. I can say nothing against it ; but, when my adversaries assail me, I am afraid I will forget again.

Answer. The sun and moon, heaven and earth, are witnesses of the Covenant, and they

shall never depart out of thy sight. But, even, if thou wert blind, the earth under thy feet would remind thee of it, for as the earth is established so is this Covenant.

Objection 22. But I am such a changeling, I never remain one day in one case. What if the Lord should call on me when I am in the worse case, or how can I have any steadfastness ?

Answer. The day and the night have their changes, yet not the ordinance of the day and of the night. It is an article of the Covenant that the ordinance should remain sure. So, although thou art a changeling, yet the Covenant that is made with thee will not change, for the Covenant partakes not of thee, but of God, and He says, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

Objection 23. I am like Peter when ready to sink in the Sea of Galilee. Everything seems to terrify me. There are fightings within and fears without, and I have little or no stedfastness.

Answer. The Lord stills the sea when the waves thereof arise. Can he not quiet the tempest of the heart ?

Objection 24. How is it possible for a saving work to go on stedfastly in the heart of one so unworthy and so fickle ?

Answer. The Lord, who giveth the sun for a light by day, and made all things of nothing, can

as easily complete the work of your salvation. Is anything too hard for the Lord ?

Objection 25. But I see the whole church of God is harried, what then can I expect who am but one ? When the ship wherein I sail is ready to perish what shall become of me ?

Answer. The seed of Israel shall not cease being a nation before me for ever. Sun and moon, heaven and earth, shall all soon perish, but the Lord will reserve a people unto Himself.

Objection 26. There are so many against the church and so few on her side. The King of Babylon has a hundred provinces, and how shall Judah and Benjamin, a parcel of poor, naked captives, deliver themselves ? The King who should be a defender of the faith is its persecutor.

Answer. So the height of the heavens and the depth of the earth is unsearchable to thee but not to God. Leave the performance of what He has promised to God Himself, and He will find a way for it. Is His hand shortened that He cannot save, or has He no power to redeem ?

Objection 27. Well, then, I see by all these promises I will have an easy life. I may be secure and indifferent, yea it may be to suffer sin in me to tell me of a Covenant whereby any person may be saved that pleases.

Answer. There is nothing so good but men may abuse it. Grace is grace, albeit some may turn it into lasciviousness. This Covenant is made with the true Israel of God. If any, then, will abuse this doctrine let them answer for it : if they will draw near to the devil because God has drawn so near to them, or be more wicked because God has been so good, let them see to it ; if any will be more licentious because God is ready to forgive, and allow that which should be an anchor of the soul to draw them away from God, let them know that their punishment will be all the more dreadful at the last. It is a sure token of a damned soul when it grows the more wicked the more it hears of grace ; but the sons of Jacob the more they hear of grace, the more they will wrestle for it. The more loving and gracious a father is to his children, the more ready will they be to obey him. But if a child be the more perverse because the father is good, he deserves to be put to the door. If thou art a good child, out of love thou wilt pursue after God when He pursues after thee with kindness. But if thou wilt abuse this doctrine against God and thy own soul, and wilt harden thy heart because God has spoken good things to thee, thou wilt draw upon thyself swift destruction. And now if any man say, "let the minister preach as he pleases, and we will do as we please," I have

only to say that the benefit of our preaching is to another and not to him, and that the more he hears of such preaching the worse for himself. Let him, however, rather recall his words and return now to God. For it is God Himself who says :—"Incline your ear and come unto Me : hear, and your soul shall live ; and I will make with thee an everlasting covenant, even the sure mercies of David." Amen.

CHAPTER IV.

AFTER the battle of Naseby, on the 14th June, 1645, in which the Royalists were again routed by Cromwell, the King's only remaining hope was in the recent and rapid and dashing exploits of the Marquis of Montrose. Two victories which the latter gained, (1) at Inverlochy, over Argyll, and (2) at Kilsyth, on the 15th August, gave Charles comfort, and seemed to promise the return of better days. But a month later there occurred the crushing and irretrievable defeat by Leslie of the "Great Marquis," at Philiphaugh, near Selkirk. In Aytoun's *Collection of Scottish Ballads* there are three which refer to this period, viz.,

“The Haughs of Cromdale,” “The Battle of Philiphaugh,” and “The Gallant Grahams.” The following verses are from the last of the three, which is by some nameless minstrel, and laments the wreck of the Royal cause, and the melancholy fate of the Marquis of Montrose :—

“ Now fare thee weel, sweet Ennerdale,
Baith kin and countrie I bid adieu ;
For I maun away, and I may not stay
To some uncouth land which I never knew.

“ To wear the blue I think it best
Of all the colours that I see :
And I'll wear it for the gallant Grahams
That are banished from their countrie.

“ Our false commander sold our King
Unto his deadly enemy,
Who was the traitor Cromwell then :
So I care not what they do with me.”

An exactly opposite sentiment, however, finds expression in the second of the three ballads already named, which, though not of much merit as a poem, is valuable as an authentic song of exultation on the part of the Covenanters. In their eyes the Marquis was the very impersonation of evil, not merely because of his dashing exploits, but from the fact that before espousing the King's cause he had been one of their ablest and keenest partizans. After a description of

their commander, Sir David Leslie, and his three thousand "bonnie Scots," the ballad ends with the following stanza:—

“ Now let us a’ for Leslie pray
And his brave company !
For they hae vanquish’d great Montrose,
Our cruel enemy.”

The blow inflicted on Montrose at Philiphaugh was a fatal one, and, within a year, in obedience to orders from the King, he disbanded his army and escaped to the Continent in disguise. The Covenanters have been charged with putting many of their prisoners to death in cold blood, and ministers, many of whom were present with the army, have been particularly singled out for censure. Thus Sir Walter Scott asserts that, but for the Presbyterian clergy, who interfered strenuously between the prisoners and mercy, it is more than likely that almost all might have been set at liberty. At this time of day, and with such scanty materials as we possess, it is not easy to deal satisfactorily with this charge. Cruelty is sometimes the child of fear, and oppression has been known to make wise men mad. But, from what we know of his character, we may be sure that Guthrie was not the man who, according to Scott, preached after the battle from the words in the 15th chapter of 1st Samuel, “What meaneth then this bleating of

the sheep in mine ears ? ” and who in his sermon demanded that Leslie should do with his prisoners as Samuel did with the King of the Amalekites. Only a month before * he had been married to Agnes Campbell, daughter of David Campbell of Skeldon, in Ayrshire, a distant relation of the Earl of Loudoun, by whom he had six children, only two of whom survived him. She has been described as a woman of “a handsome shape, and comely features, good sense and good breeding, sweetened by a modest cheerfulness of temper, and, what endeared her to Mr. Guthrie beyond everything else, sincere piety.”

In a letter to Sir William Mure of Rowallan, which is undated and bears marks of unusual excitement, he says :—

“The laird hath a purpose to be present at two o’clock afternoon to bear witness to our subscriptions. Thereafter be pleased to countenance us, as being much interested in us both. We have advertised Park. I did not forget to advertise you yesternight ; so, expecting no answer but your presence, seeing so few of her friends have countenanced me,—I rest, your affectionate Pastor,

WILLIAM GUTHRIE.”

* i.e., Aug. 1645. In Scott’s *Fasti* 1648 is given as the date, but this appears to be a mistake. At least all other authorities mention 1645 as the year of his marriage.

If this letter does not refer to his expected marriage, it is difficult to suggest another place for it in his life. By this suggestion we may be doing the lady's friends injustice, yet it is not unlikely they may have looked with little favour upon her approaching union with one, who recently was but a tutor, and even now was only a country minister. If we may give a wider scope to our imagination, and think of them as sharing with Lord Boyd in his political opinions, we need have no difficulty in explaining the want of "countenance" of which Guthrie so strongly complains. That she at least sympathised with him in his political and religious opinions we have the fullest evidence in after life. From a letter which she wrote to Sir William Mure, during his imprisonment in the Castle of Stirling between 1665 and 1669, we make the following extract :—

"Our Lord can turn darkness to light, and a storm, threatening to drown his disciples, to a perfect calm. My best respects to your worship's friends, prisoners with you, and dear Mr. Michael Bruce."

We also find her, during her long widowhood, sharing the privations and sufferings of the persecuted, and doing all within her power to relieve their wants. That she was a true helpmeet to her husband, during the twenty years of their

married life, will not be doubted by anyone who knows how much he owed his personal comfort, and the success of his ministry, to her wise and loving care.

From the Rev. Mr. Traill, who knew them both, we learn that soon after their marriage Guthrie was appointed by the Commission of Assembly to attend the army, and that she, alarmed at the dangers to which he might be exposed, used all her influence, though in vain, to retain him at home. On the eve of his departure, however, he was so much reduced in strength by an ailment from which he frequently suffered, that, perceiving how easily God could put an end to a life she was too apprehensive about, she resolved never again to oppose her inclinations to any call of duty, however much danger might be associated therewith. Mr. Traill further mentions that "while with the army he was in a remarkable manner preserved when in very dangerous circumstances, upon a defeat of a party which he was then with." It is matter of regret that we cannot ascertain the exact date of his military chaplaincy, as the Assembly minutes of 1645 seem to have been destroyed with other papers by order of Parliament after the Restoration. Beyond the fact of his appointment, therefore, we are left in doubt regarding this interesting period of his life, and

can only hope that, so soon after his marriage, God was merciful to him, and permitted him to return ere long to his wife and pulpit and parish. Howie, in his *Life of Captain Paton*, states that, after the Battle of Philiphaugh, "Mr. William Guthrie and Captain Paton returned home to Fenwick."

The following extracts will show the method followed in the appointment of ministers to the army, as also the interest felt by the Generals and the Church in the spiritual welfare of the soldiers :—

"Commission of Assembly, 1646 (24th July). —The Commission, having received a letter from Lieutenant-General David Leslie, bearing a list of ministers for his regiment, viz.—Mr. John Duncan in Dunfermline, Mr. Alexander Moncrieff in Kirkcaldy, and Mr. Patrick Scougall in St. Andrews Presbytery, do appoint the said Mr. Alexander Moncrieff to repair to the said regiment, and that letters be written for that effect to him and to his Presbytery, and for supplying his place during his absence."

"The Commission, finding that they cannot choose any of the list sent from Dunfermline* for a minister to his regiment because of the inability of Mr. James Sibbald and Mr. Thomas Melville, and in respect there are so many already out of

* The Earl of Dunfermline, who was one of the Commanding officers in the field.

the Presbytery, where Mr. John Meldrum is, therefore appoint advertisement to be sent for a new list."

From these extracts it would appear that the commanding officer was expected to select three ministers and send in their names to the Commission, and that it belonged to the Commission to appoint one of the three, and notify this fact to the man himself and to his Presbytery. On the 18th February, 1647, twenty ministers were appointed to attend the forces of the "new model" sent against the rebels, one of these being Mr. James Guthrie, of Stirling. From an Act of Assembly of date June, 1644, we learn also that ministers were usually appointed for a period of three months "under pain of suspension" if they refused to go. All this only goes to show the warm place assigned to the army in the affections of the Church, and the wise and thoughtful arrangements made for the spiritual welfare of the soldiers while engaged in active service in the field. Referring to his own experience some years earlier when sent on a similar errand, the Rev. Mr. Baillie observes:—"I carried myself, as the fashion was, a sword and a couple of Dutch pistols in my saddle; but, I promise, for the offence of no man except a robber in the way. For it was our part alone to pray and preach for

the encouragement of our countrymen, which I did to my power most cheerfully. . . . Every company had flying in the Captain's tent-door a brave new colour stamped with the Scottish arms, and the ditton, 'For Christ's Crown and Covenant' in golden letters. Had you lent your ear in the morning, or especially at the evening, and heard in the tents the sound of some singing psalms, some praying, and some reading Scripture you would have been refreshed." Among many objects of interest possessed by the Howies of Lochgoin and willingly shown to hundreds of visitors every year, there is a flag bearing the following inscription—

PHINICK,
FOR GOD, COUNTRY AND COVENANTED WORK
OF REFORMATION.

Whether this flag was in existence during Guthrie's incumbency, and whether he ever accompanied the men of Fenwick when they followed it to fight with "flesh and blood," we cannot say; but the spiritual conflict was one with which he was always familiar, and in which he sought to train others to be successful, and the following notes of a sermon from Eph. vi. 11-12 will help, however imperfectly, to show the manner of his teaching :—

“Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”—EPH. vi., 11-12.

In these words there are two main things to be observed ; first an exhortation and second the reason of it. The exhortation is to put on the whole armour of God, and the reason is that they may stand out against the wiles of the devil, a subtle enemy who goes about continually to deceive and destroy.

I. We shall take the reason first, namely, our duty to stand against the wiles of the devil. Under this head let us consider—

1. His wiles are many. He seeks to hinder us in our duties and to draw us into sin. *As to our duties* we may observe these things. (1) He tempts us to delay them, to put them off to a more convenient season. Remember the case of Felix. Remember also the Psalmist, “I delayed not, but made haste to keep Thy testimonies.” (2) He seeks to counterfeit them. If he sees a man bent on repenting, he seeks to induce him to forsake certain sins and attend to certain duties, and so be easy. (3) If he cannot persuade him to delay or counterfeit the duties, he goes about to corrupt and defile them, to put some stinking flea in the apothecary’s ointment. Thus when he found Peter full of zeal and forwardness for his Master he tempted him to trust in his own strength, and to draw a sword in his own defence. (4) When he cannot induce him to do

any of these things he tempts him to question the necessity of these duties, and says "less may serve." As Peter said to Christ, "Pity thyself; this forwardness is needless." Thus he seeks to make us indolent in the pursuit and performance of duty. (5) If he cannot succeed in this he labours to make us compensate for the neglect of one duty by the performance of another; as the Pharisees excused their neglect of their parents by the offering of the gift to God (Matt. xv. 5). Any of these wiles, besides more that might be mentioned, are sufficient to gain an advantage against such as are not armed with the whole armour of God. *As to actual sins* we also observe—(1) He considers our natural temperaments and inclinations and suits his temptations to these. Thus he did not tempt Peter to sell his Master for money as he did Judas. (2) He draws men little by little into sin. Thus a man is tempted to receive and entertain an evil thought, which no sooner gets a footing within the bosom than it tempts him to speak in its defence, and say "what evil is in it?" And so it leads on by degrees to actual sin. (3) He seeks to lead us astray by an unexpected hand, as Adam by his wife. For this purpose he often employs those who have a name for holiness in disseminating error or leading into sin. (4) When he cannot get sin fastened on the heart, he fastens it on the head. If he cannot bend the will he labours to pervert the understanding. (5) He often works by contrary extremes, as a cunning wrestler swings his opponent at first to a different side from that on which he means to swing him down. Thus when he sees a man given to prodigality, but cannot get him

to that side, he makes him a churlish Nabal. So hath he prevailed with many. (6) He waits for a suitable opportunity. He does not tempt to the same thing at every season but watches his time.

2. There are some things which heighten our danger from Satan's wiles. (1) Consider that he is not only a wily and crafty, but a strong enemy, "a roaring lion." (2) He is watchful. He goes about continually seeking his opportunity. (3) He is unwearied, for though beaten a hundred times he just begins again. (4) He is bold and daring. Ye think adultery, fornication, and such like sins far below you, but he who bade Christ fall down and worship him will attempt anything with you. He will not trouble himself to rob a "toom purse." The godly man with the richest grace and gifts is oftenest the one whom he assails. (5) He has a great friend in every man's bosom. (6) He has had great experience in beguiling, and he has come good speed with as good men as any of you.

Use (1) Therefore be not ignorant of his devices, study to know them and to guard and set yourselves against them. (2) That ye may be encouraged, know that ye have the complete armour of God in which to resist him, and that ye have a strong second to back you. Be strong in the Lord. If he be a wily enemy ye have a wise end to direct you; and, that ye be not deceived by his wiles, be diligent in reading and meditating on the Scriptures and in secret prayer. Mind this or he will "gar" you say black is white and white is black, and that duty is sin and sin duty. Suspect aye that way your heart

sways you to, for your heart is as deceitful as the devil. Whatever the heart would be at, stand and examine well ere ye give out judgment.

3. All who profess Christ must resolve to stand out against Satan. It must not be thought that this implies a life in constant vexation (for all its ways are pleasantness, and its paths peace): but only that we take Satan as an adversary, and resolve that though we fall an hundred times we will not quit the field, but up again and at him. The reasons are (1) Professors are obliged to it. Their names have been given up to Christ to stand against the devil in all hazards. (2) No less can evidence that a man is delivered from the power of darkness and translated into the Kingdom of Christ.

Use (1) Know that he was once led captive and disarmed by the Captain of Salvation, under whose colours you fight. (2) We have God engaged that we will not fall under him, that sin shall not have dominion over us. (3) We have a promise of treading Satan under our feet shortly, as he is already under Christ's feet. (4) Whoever would stand out must put on the whole armour of God, faith, prayer, hope, and all the graces here named.

II. The exhortation, "Put on the whole armour of God."

(1) All men's graces are *without* them at the first. It is something *without* us by which we are enabled to stand. (2) We must put on the *whole* armour of God. All parts must be there to hold out sin and beat down the enemy. (3)

It is not our own but the armour of God. It is His devising and making. (4) We must put it on. We are not to lie still but to bestir ourselves. (5) Be what it will it is but armour. The strength which is needed to manage it is in the Lord and is promised to us. Now for use or application remember these things. If ye propose to stand against Satan, the strength wherewith ye can do it is above flesh and blood. Vows and resolutions are not sufficient. How is it that we of this land will never win to clear light anent our duty at this time? I will not take it upon me to tell it distinctly, but you may take these general advices. (1) Seek light from the Scriptures concerning the mind of God. (2) Seek it by the law of God's written word in the hearts of the godly. (3) Seek it by the footsteps of the flock. Consider what the saints have done in the time of such desolations without fear. (4) Search the works and ways of God's providence. For "whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." (Ps. cvii., 43). And if, after all these means have been used, your darkness remain, then be like Jehoshaphat, "We know not what to do, but our eyes are towards Thee, O God."

CHAPTER V.

A.D. 1646-48.

LESLIE'S victory over Montrose at Philiphaugh gave to the Royalist cause its fatal blow, and within six months afterwards (April, 1646) the King, in disguise, rode out of Oxford, and took refuge with the Scotch army at Newark. After sundry intricate negotiations he was delivered up to the English Parliament, and henceforth retained, as Carlyle says, "in a vigilant, though altogether respectful manner." On being surrendered to the English, he was taken first to Holmby House, and thence to Hampton Court. Growing weary of captivity he escaped to the Isle of Wight, where he was soon captured and committed as a prisoner to Carisbrook Castle. While there a secret treaty was formed between him and representatives from Scotland, in which he agreed to confirm the Solemn League and Covenant, provided that no man should be obliged to take it against his conscience, and also to establish Presbyterianism for three years in England, leaving the question of Church Government to be afterwards settled by the Westminster Divines, with twenty Commissioners nominated by himself. This treaty, known as

the "Engagement," was signed on the 26th December, 1647, and proved a fruitful source of trouble to Scotland for many years to come. Though approved by the Scottish Parliament, it was condemned as insufficient by the Commission of Assembly, which ordered every minister to preach against it. "The kingdom," says Scott, in his *Tales of a Grandfather*, "was thus thrown into the utmost confusion between the various factions of the Engagers and their opponents. The civil magistrates, obeying the commands of the Parliament, ordered the subjects to assume arms under pain of temporal punishment ; while the clergy, from the pulpit, denounced the vengeance of Heaven against those who obeyed the summons."

In Lanark, for example, a serious riot occurred on 2nd July, 1648, which might have been attended with disastrous consequences. Captain Somerville of Cambusnethan surrounded the church during public worship on the Lord's day, which was being observed as a day of humiliation, and, having ordered the women and children to retire, he laid violent hands on as many men as he could arrest, and cast them into prison. For this he was afterwards, in 1650, dealt with by the Presbytery, and was "ordered to sit in a seat before the pulpit, in sack-cloth, bareheaded, and to be rebuked by the

minister, and only after this to be absolved and restored to Church fellowship."

Sir James Lockhart of Lee had entered zealously into the Engagement, and commanded a regiment under the Marquis of Hamilton at the battle of Preston. His son, who was also present at that battle, was taken prisoner and sent first to Hull and afterwards to Newcastle. On his release he appeared before the Presbytery of Lanark, and expressed his sorrow for taking part in the Engagement, but particularly "for the horrible sin of having any hand, however indirect soever, in the pressing of God's people against their conscience into that war." Sir James Carmichael, too, as one of the Commissioners of Estates, and also as Lord Treasurer Depute, was obliged to express his deep sorrow "for subscribing the late Act of Parliament for pressing the late sinful Engagement," as also to promise by the grace of God "to adhere more firmly to the Solemn League and Covenant in time to come." Even this submission was not sufficient to appease the Church's wrath, and, accordingly, a decree was obtained in Parliament a few months later, depriving him of his office and conferring it on his second son, Sir Daniel Carmichael of Hyndford and Mauldeslie.

These incidents, drawn from the records of a single Presbytery, may give us some idea of the

contention and trouble created in every part of the land, by the attempt to compel the people to enter into what they considered a sinful compliance with the King. At Mauchline, in Ayrshire, a somewhat serious collision occurred between the two factions. A large number of those who were opposed to the Engagement as unlawful, and who were generally known as Remonstrants, were assembled in the open air at a Communion service, in which Mr. Guthrie and other six ministers took part. While so engaged General Middleton and the Earl of Callander came upon them and attacked them in the most wanton and perfidious manner, but were defeated with heavy loss. The conduct of these Generals was all the more reprehensible that they had promised to the Earl of Loudoun, who was present on the occasion, that the people would be allowed to disperse in peace. For this so-called act of rebellion, Guthrie and his six ministerial brethren (Mr. Nevay of Loudoun, Mr. Adair of Ayr, Mr. Maxwell of Dundonald, Mr. Blair of Galston, Mr. Mowat of Kilmarnock, and Mr. Wylie of Mauchline) were "charged and processed before the Committee of Estates," but, a year afterwards, by the same tribunal, were declared to have done nothing unlawful. Nay, "their rising in arms at Mauchline Moor" was acknowledged to be a "zealous and loyal testimony to the truth and Covenant, and

that which became fruitful ministers of the Gospel, and people zealous for the truth." Finally, the Estates of Parliament discharged "all summons of treason, other summons, or process already intended or pursued against the said ministers in all time to come, with all that has followed or may follow thereupon for the said ministers, their being at Mauchline Moor the time foresaid, or for their being accessory, or art or part, in the said rising of the lieges at the said time." Thus was this danger happily averted, and God honoured those who had honoured Him, while those who despised Him were lightly esteemed.

At first, however, the Engagers prevailed so far as to raise an army of about 15,000 men under the Marquis of Hamilton, which, after penetrating into England as far as Preston, was met there and completely routed by Cromwell on the 17th of August, 1648. In Scotland, one of the immediate results of this battle was the triumph of the Covenanters, as represented by Argyll and the Commission of Assembly. "So soon as the news of our defeat came to Scotland," says Turner, "Argyll and the Kirk party rose in arms, every mother's son: and this was called the Whiggamore Raid. . . . David Leslie was at their head, and old Leven in the Castle of Edinburgh, who cannonaded the Royal troops whenever they came in view of him."

That Guthrie was deeply affected by the distracted condition of his country may easily be inferred from his well-known Christian and patriotic spirit; but his Mauchline Moor experiences, already mentioned, and their immediate consequences, would help to deepen his interest and intensify his longing for the settlement of law and religion in the land. We have some notes of a lecture which he delivered, probably about this time, on the first six verses of the 42nd Psalm, but these are so scrappy and imperfect that we refrain from publishing them. Doubtless, however, in this Psalm, this faithful servant of God found suitable expression for the thoughts which now filled his soul. Often in the silence of the night, or on his pastoral rounds through his wide moorland parish, we may hear him speaking thus: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" To a man of such strong principle and tender sympathy, the divisions which separated God's people, and even interfered with the courtesies and amenities of private life, must have been peculiarly distressing.

In a sermon, also in our possession, on the text, John xvi. 32, "Ye shall be scattered every man to his own," after remarking that "it is the lot of God's people sometimes after an ingathering to meet with a scattering," he refers very plainly to existing divisions as one of the reasons why God's people are scattered. "One man," he says, "is for doing this, and another godly man is for doing the exactly opposite. The one is, as it were, going east, and the other west, in respect of their opinions and practices. The one says, 'This is a sin,' while the other says, 'No, but it's a duty and may be lawfully done:' and therefore God has brought a scattering among us."

In this connection we may refer to his neighbour, the Rev. Mr. Ferguson of Kilwinning, (Baillie's successor, and author of some Commentaries on Ephesians), who belonged to the other party in the Church, and with whom his relations were far from happy. Indeed, for a time, the latter refused to have any intercourse with him, and even denounced him from the pulpit as a rebel and a traitor. But a mutual friend, much distressed at this estrangement, asked both to preach for him on the same day, with the happy result that they acknowledged themselves much refreshed by one another's preaching, and that the wounds in the heart of both were healed.

During the summer of 1649, Guthrie attended the General Assembly, of which Mr. Robert Douglas was Moderator. Writing from Edinburgh on the 23rd July, and referring to the supply of the city pulpits by ministers from the country (which practice was observed in order that city ministers might be set free to attend to Assembly business), he says :—

“I am free as yet, but am very afraid for the next day. I purpose to engage myself to Mr. John Durie, his people.”

This Assembly had appointed five Visiting Committees “for the full purgation of the Church,” one of these, on which Guthrie seems to have been placed, being for the district of Angus and Mearns. During this visitation no fewer than eighteen ministers were deposed and five suspended, only two of whom appealed to the Assembly. Among the causes of church censure were “insufficiency for the ministry, and the famishing of congregations.” Writing from Pitforthie regarding this “visitation” work, Guthrie says :—

“We hear the strangest trials in sermons that ever I heard. It would make men’s hearts to scunner to hear them mangle the truth of God, and to hear them blaspheme Him in prayer. We will not win home these 10 days yet : but, whatsoever shall be your prejudice thereby, Christ is a gainer here.”

CHAPTER VI.

A.D. 1649-58.

THE tragic death of Charles I. on the scaffold at Whitehall called forth a universal burst of sorrow and indignation in Scotland, where arrangements were soon made to place his son on the vacant throne. These, however, were arrested, first by the execution of Montrose on the 21st May, 1650, and, secondly, by Cromwell's decisive victory at Dunbar a few months later. For a vivid picture of this battle, which was fought on September 3rd, and in which the Scotch army was shattered in pieces, we refer our readers to the pages of Carlyle. The day before, when writing to the Governor of Newcastle, Cromwell had mentioned that he was "upon an engagement very difficult," and asked him to get what forces he could together. But when the battle was nearly over he and those around him joined in singing the 117th Psalm :—

"O give ye praise unto the Lord,
All nations that be ;
Likewise, ye people all, accord
His name to magnify.
For great to usward ever are
His loving-kindnesses ;
His truth endures for evermore,
The Lord, O do ye bless."

Some there are who ignorantly and maliciously charge Cromwell with hypocrisy on this and other occasions, but Lord Rosebery, when recently unveiling the Cromwell statue at Westminster, ably and vigorously rebutted this charge, and in doing so mentioned an incident hitherto unpublished. The day before Marston Moor Cromwell rode in with his staff to Knaresborough to dine, and when at Knaresborough he disappeared, and they searched for him for two hours. When they failed to find him, a little girl, who afterwards became a nurse, remembered a lonely room at the top of the tower, which no one ever visited ; and there, looking through the keyhole, —for the door was locked—they saw the Protector on his knees before his Bible, wrestling (as he would have said himself) in prayer. Was there anything to be gained by that in public estimation ? Was there any effect to be produced on the public mind, by locking himself into a ruined and deserted chamber, that he might implore the blessing by the God of battles on the contest in which he was to engage next day ? Those who know that story (said Rosebery) must either regard him as no hypocrite at all, or as so consummate a hypocrite that his hypocrisy had become as much a part of his being as the air he breathed. At Dunbar his victory was so unexpected, and his own loss so utterly out of propor-

tion to that inflicted on the Scots that we need not wonder when he speaks of it as "this exceeding mercy." When we add that 3,000 Scots were killed and 10,000 taken prisoners, while the English lost only about 30, it will be understood why this battle is sometimes called Dunbar Drove. In one letter Cromwell complains of the difficulty of disposing of his prisoners without either losing them or starving them, "neither of which," he says, "would he willingly incur." In another he lays the blame of what happened at the door of the Scotch clergy, by whom General Leslie was urged to take the step which led to his defeat. "I hear," he says, "when the enemy marched last up to us, the ministers pressed their army to interfere between us and home; the chief officers desiring rather that we might have a way made, though it were by a golden bridge. But the clergy's counsel prevailed, to their no great comfort, through the goodness of God."

Cromwell's opinion of the Edinburgh clergy was not high, as may be seen from the paper controversy which followed between them and him, in which, as Carlyle remarks, "the Scotch clergy never got such a reprimand since they first took ordination." Having received liberty to preach in their several churches, they replied that they were resolved "to reserve themselves for better times, and wait upon Him who had

hidden His face for a while from the sons of Jacob." Before four months were over, the Castle of Edinburgh was in Cromwell's hands, and he was settled at Edinburgh, as in 1648, in Moray House, Canongate. Here he falls dangerously sick, "worn down by overwork and the rugged climate." Yet amid the confusion that prevails, and becomes ever darker and deeper, as three distinct parties now appear among our countrymen, Cromwell proves himself Scotland's friend too, as he was Ireland's a year before. Indeed, as has been truly asked, What would have become of Scotch Puritanism, the one great feat hitherto achieved by Scotland, if Oliver had not been there?

From some letters, written by him during this season to Sir William Mure of Rowallan, we learn that Guthrie had been in attendance upon the army, and was probably present at the fatal battle of Dunbar. Thus on the 26th August, 1650, he writes from Edinburgh:—

"I know you think it strange that I should stay here so long, but if you were here and saw the case you would not think much of it. The army is so filled with many discouragements that I dare not add that of my removal from them. . . . I purpose to send for my wife this day that we may come together against the Sabbath for aught I know."

This hope, however, was disappointed, as five days later he writes :—

“On Tuesday morning we marched westward, both armies of purpose to fight ; and about four o’clock the armies had their ground and the cannon began to play, and continued, till it grew dark, with some loss on both sides, but the ground was such that the armies could not join. There were about fifty killed, and some hurt on our side. . . . We marched back and round about Edinburgh, and purposed to keep them from Musselburgh, but the next morning they gained it.”

Later still, and not long before the fatal September 3rd :—

“There is nothing of importance since your departure, only that same day the sectaries removed, and are gone the length of Dunbar ; only a party of their horse is nearer us.”

After the battle, he retired with the army to Stirling, where, however, he did not remain long, as his next letter is written from Edinburgh on 17th October, 1650.

“I have on several considerations resolved to go to Angus (Forfarshire), from whence I purpose to return with diligence. The greatest things done here after the Commission of Assembly, 1650, are sitten down. They have condescended on some general heads of the land’s guilt in order to the present stroke ; also on some general advice

to ministers in order to the guarding of their people against the snares of the time. It is resolved both shall be more particular afterwards."

Baillie, though not a member of this Commission, was present, and deeply interested in all its proceedings; and those who wish to obtain some idea of the prevailing confusion at this time in Scotland may, with advantage, consult the third volume of his Letters from page 105 to page 128 (Laing's edition). In one of these he complains of the Western Remonstrance as "a very scandalous piece, and exceedingly injurious both to the King and the State." This opinion must, of course, be read in the light of his well-known latitudinarian tendencies.

At length, on the 1st January, 1651, Charles II. was proclaimed at Scone amid great solemnities, the Marquis of Argyll putting the crown upon his head, after the National Covenant and the Solemn League and Covenant had been publicly read, and solemnly sworn to and subscribed by the King. "Sire," said Robert Douglas, who had preached the Coronation Sermon, and who since the death of Alexander Henderson was the Church's most prominent minister—"Sire! destroyers are prepared for the injustice of the throne! I entreat you, execute righteous judgment. If you do it not, your house will be a

desolation." With this solemn warning ringing in his ears, the new-made King descended from the throne, and the nobles, statesmen, and clergy, marched back to the palace in the same order as they had issued forth in the morning.

This solemn contract between King and people had, however, been a solemn farce, and in the light of subsequent events it appears clearly that neither of the parties was deceived in the other. Charles felt that, though nominally a King, he was really a prisoner, and was simply used by the dominant party in the State to give effect to their designs. The people, on the other hand, distrusted the King's character and promises, and looked to the Marquis of Argyll as the real sovereign of the country. Their defeat by Cromwell at Dunbar, however, led to a change of public policy, the new army which was speedily raised being largely officered and filled by Royalists, who, as "malignants," had been carefully excluded by the previous Act of Classes. Even the Church had become so much alarmed at the danger which now seriously threatened the kingdom, that her Assembly approved of the repeal of that Act, and emitted resolutions in favour of malignants. Against these *Resolutions* a large and important minority headed by James Guthrie of Stirling *protested*, and for many years to come the once united and powerful Church of

Scotland was broken up into two parties, henceforth known as Resolutioners and Protesters. Rutherford's letter, mentioned in Chapter II. belongs to this period, and doubtless refers to this dispute. It is addressed to Mr. William Guthrie, who, like his cousin, adhered to the protesting section, and professes to have been written "when the army was at Stirling, after the defeat at Dunbar, and the godly in the West were falsely branded with intended compliance with the usurpers." "Dear brother," says the writer, who, though a strong Protester, was equally strong in his opposition to Cromwell and the English sectaries, "help me, and get me the help of their prayers who are with you, in whom is my delight. You are much suspected of intended compliance. I mean not you only, but all the people of God with you. It is but a poor thing the fulfilling of my joy ; but let me obtest all the serious seekers of His face, His secretly sealed ones, by the strongest consolations of the Spirit, by the gentleness of Jesus Christ, that Plant of renown, by your last accounts and appearing before God when the white throne shall be set up, be not deceived with their fair words. Though my spirit be astonished at the cunning distinctions which are found out in the matters of the Covenant, that help may be had against these men, yet my heart trembles to

entertain the least thought of joining with these deceivers. Grace, grace be with you, Amen." These "deceivers" were Cromwell and the English sectaries! No wonder that Carlyle remarks—"Men's projects strangely cross one another in this time of bewilderment, and only perhaps in doing *nothing* could a man in such a scene act wisely."

Charles' defeat at Worcester, on September 3, 1651, exactly a year after the battle of Dunbar, was the death-blow to his cause; and for the next eight years, while he was wandering from one foreign court to another a poor neglected and insulted adventurer, Scotland, notwithstanding her disputes between Resolutioners and Protesters, enjoyed a large measure of spiritual prosperity. "I verily believe," says Kirkton, "there were more souls converted to Christ in that short period of time than in any season since the Reformation, though of treble its duration. Nor was there ever greater purity or plenty of the means of grace." Another writer observes—"It is not to be forgotten that from the year 1652 to 1660 there was great good done by the preaching of the gospel in the West of Scotland, more than was observed to have been for twenty or thirty years before." He also traces this happy result to the fact that "ministers preached nothing all that time but the gospel, and had left

off to preach up parliaments, armies, leagues, resolutions, and remonstrances, which was much in use before." God was evidently preparing his people for the period of persecution which was rapidly approaching. After ploughing and harrowing a seedtime had come, and this was followed soon by a rich and glorious harvest.

Few materials are within our reach from which to construct a connected narrative of this period of Guthrie's life and labours. We learn that he was a member of the Assembly which met at Edinburgh on the 7th July, 1649. and of which Robert Douglas was Moderator. We also learn that early the same year he was appointed one of the Commissioners sent to visit the University of Glasgow. Further still we learn that about this time he received a call to Renfrew which, like others to Glasgow, Edinburgh, and Linlithgow, he declined, preferring to remain in his quiet parish rather than exchange it for a larger and busier sphere. In 1654, when the controversy in the Church was very acute, and the Synod of Glasgow and Ayr met in separate sections, Guthrie was appointed Moderator of the protesting Synod. One case may be mentioned as a sample of many, and an illustration also of what some one has said, that the two parties "looked on each other rather as of different religions than of different persuasions about things which were

not fundamental." John Veitch, minister of Robertson, in the Upper Ward of Lanarkshire, was reported to the protesting Synod as unable from age and other causes to do his duty. "They sent ministers, two or three of their number, to hear him preach ; on their report they pronounced a sentence of deposition on him as 'insufficient.' " The Resolutioners, on the other hand, "with the unanimous consent of the people of Robertson, strengthened the minister and appointed a helper to be settled there in an orderly way."

Cromwell's sympathies, although himself an Independent, were at this time very largely with the Protesters. He named a Commission of about thirty from among their ministers, and declared that, without certificates from three or four of these selected persons, no one, though called to a church, should be allowed to draw ■ stipend. The Ordinance, which is of date, August 8th, 1654, and declared to be "for the better support of the Universities in Scotland, and encouragement of Public Preachers there," contains the following passage :—"For the better propagation of the gospel and advancement of godliness in Scotland, be it ordained by the authority aforesaid (viz., His Highness, the Lord Protector), that the Commissioners for visiting the Universities, Colleges, and Schools of learn-

ing do take especial care that none but godly and able men be authorised by them to enjoy the livings appointed for the ministry in Scotland ; and, to that end, that respect be had to the choice of the more sober and godly part of the people, although the same should not prove to be the greater part ; and that no person shall be by them authorised or admitted into any such living or benefice but such as shall be first certified by the persons hereafter named for the respective provinces hereafter mentioned, or any four or more of them, whereof two to be ministers, to be a person of a holy and unblameable conversation, disposed to live peaceably under the present Government, and who, for the grace of God in him, and for his knowledge and utterance, is able and fit to preach the gospel." The men, thus described, were generally known by the name of "Triers," and among those appointed "for the provinces of Glasgow and Ayr" was William Guthrie of Fenwick. This Ordinance, however well devised and useful, was, like any other good thing, capable of abuse ; and doubtless it became a powerful instrument in the hands of the Protesters for increasing their numbers and influence in the Church. This naturally excited the wrath and resentment of the Resolutioners, and in 1656, James Sharp, minister of Crail, and better known in later years as Archbishop Sharp,

was sent to London to plead their cause with Cromwell. His success in this negotiation procured for Sharp a high reputation and influence among the Resolutioners, who again sent him on a similar mission during the Protectorate of Cromwell's son. On the first occasion Cromwell was particularly impressed with the diplomatic ability of Sharp, whom he afterwards characteristically described as "Sharp of that ilk." Whether owing to Guthrie's influence or not, while Moderator of Synod, we cannot tell; yet the fact remains that the Presbytery of Lanark, which was formerly split in two, was reunited in 1655, it being recorded in its minutes that "the Presbytery, formerly divided, did meet and joined together in one Presbytery at Lanark, according to the appointment of the Synod."

His public engagements, however, did not prevent Guthrie from attending diligently to the work of his parish. As an illustration at once of his popularity and generosity, it has been stated that "he permitted people to turn the cornfield of his glebe into a little town, every one building a house for his family on it, that they might live under the droppings of his ministry." Of somewhat infirm health, and naturally disposed to melancholy, Guthrie required frequent relaxation from study, and found this in hunting, fishing, curling, or other outdoor recreation. On

such occasions, however, he never forgot his position or character as an ambassador of Christ, and was ever ready to take full advantage of the most unlikely and unlooked for circumstances to commend his Master and his message. Like Paul the apostle he was willing to become all things to all men, if by any means he might save some; and it is recorded of him "that in the disguise of a sportsman he gained some to a religious life, whom he could have little influence upon in ■ minister's gown." In his pastoral visits, too, he knew how to combine the wisdom of the serpent with the harmlessness of the dove. Thus we learn from the author of the *Scots Worthies*, whose family belonged to his parish and who must often have heard the incidents he records from those to whom they were familiar ■■ household words, that sometimes at night he sought a lodging from some of his parishioners who never attended divine worship, and knew not so much as the face of their pastor. Having, perhaps with difficulty, gained an entrance he would engage in general and often amusing conversation at first, but by and by would ask how they liked their minister. If told that they did not go to church, he would even bribe them with money and arrange to meet them there. One person in particular is mentioned whom he urged to perform family worship, though

told by him that he could not pray. Having succeeded in inducing him to try, the man said—"O Lord, thou knowest that this man would have me to pray, but thou knowest that I cannot pray." At this point Mr. Guthrie bade him stop, and said he had done enough, and then prayed himself to the great surprise of the man and his wife, whom he engaged to come to the kirk on Sabbath and see what they thought of their minister. When they came there, they discovered to their consternation that it was the minister himself who had visited them. Howie further tells of another person who went out with his gun on the Sabbath and neglected public worship. He was asked what he would make by a day's shooting, and, on learning that he would make half-a-crown, Guthrie promised to give him this if he would meet him at church. After sermon, Guthrie asked him to come back next Sabbath, and he would give him as much. This he did, and from that time the man never failed to attend the sanctuary, and ultimately became a member of Session.

These instances may suffice to show that this good man was able and resourceful as well as earnest and pious, and that he possessed in remarkable measure the invaluable instinct of knowing how to win souls. He had the enthusiasm of humanity and the love of Christ, and was

not ashamed even to appear a fool for Christ's sake. In this respect he was truly wise, since nothing is ever really done well without enthusiasm, and nobody is really sane unless believed to be a little mad on some subject. Besides, to be a successful fisher of souls one needs the patient skill of the solitary angler, as well as the fling and splash of the net. According to Bengel, experience teaches us that many souls can be reached by preaching, but that with most men "the work of grace only operates by an individual treatment, so that we must make great use of private visits."

On his own confession, his natural love of fun and frolic cost Guthrie many a salt tear in secret; and yet it was often remarked with surprise how easily and quickly he could turn from his gaiety and mirth to the most serious and spiritual subjects and exercises. An instance of this is mentioned in the life of Durham, who, on one occasion when at table with him, could not refrain from laughing at his jokes, and yet was annoyed by his apparent frivolity. Dinner being over, the family engaged in worship, as was then customary, and Guthrie prayed with so much seriousness and fervour that Durham embraced him warmly and exclaimed, "O, William, you are a happy man; if I had been as merry as you I could not have been in such a serious frame for at least eight and forty hours."

The sermon which follows* was preached in 1658, and may help to give us some idea of his style of preaching at this time. It probably refers immediately to private rather than public calamities, but in either case it presents him to us as a true son of consolation.

John xi. 5, 6—"Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was."

In this text there are four things to be observed. First, that Jesus loved these poor people; Second, that notwithstanding this they were visited by affliction; Third, that in their affliction they sent for the Master; Fourth, that although he knew of their affliction he made no haste to relieve it.

I. Jesus loved them. We are here reminded of that special and everlasting love with which the Son of God regards some of the posterity of Adam. The *evidences* of this love are manifold. In Prov. viii. 31, He is represented as "rejoicing in the habitable parts of the earth." In Rom. v. 8, we are told that "God commendeth His love towards us in that while we were yet sinners Christ died for us." And in the various relations of Brother, Husband, Head, Shepherd, Leader, in which He is represented to us, His love is

* Howie's *Collection of Sermons*, published in 1779, and "preached mostly in the time of the late persecution," contains seventeen by Mr. Guthrie, but this one is not among them. It is now published for the first time.

revealed. The *properties* of His love are also manifold. It is free and unmerited ; there is nothing in us to deserve or attract it. It is strong and resistless ; all the love which is found in the creatures is but a spark of that which exists in Him. "Many waters," etc., Cant. viii. 7. It is such a love as refuseth to take a denial from anyone towards whom it is manifested. It is everlasting and unchangeable. Those whom he loveth he loveth to the end. It is also *satisfying*, and may well counterbalance any sad lot or affliction that may befall us. This is apparent from three considerations. (1) If Jesus Christ love any person, that person is sure of his lodging at night. At death he will enter into rest. (2) Those whom he loves are sure to want nothing that is good. "The young lions, etc," Psalm xxxiv. 10. "No good thing, etc.," Psalm lxxxiv. 11. (3) Their hearts are even now upheld by foretastes of His love. But many of you would not understand this though I should speak of it all the day long. However, it is true ; His love sweetens whatever bitterness there is in the cup of His people's afflictions.

Uses. 1. We should be ashamed of our conduct to Him who hath so loved us.

2. We should not bemoan too bitterly the condition of God's afflicted people. We are accustomed to say "poor man, or poor woman, they are to be pitied." They are not so much to be pitied as ye trow. It may surely suffice them that Jesus loves them.

3. We should not make much ado about anything that is sad in our own lot. Remember (1) that when God discovered to you your sins

you were content upon any terms to be beloved of Him. You said, "let me live in pain or die a beggar; let me be distracted and a world's wonder, I will submit to it if He but love me;" and now He loves you, and what aileth you? Remember (2) that on the day you gave yourselves away to Christ you gave away all that was yours to be at His disposal; and if ye did not this, I wot ye did it not at all. And why then do ye wilfully and wittingly return and forswear yourselves? It may be ye think if He takes a godly minister or husband from you He hath harried ycu, and with Micah ye begin to say "what can He take more?" Be silent before Him lest you provoke Him to more wrath.

4. Seeing His love is satisfying, whatever your lot may be make sure of His love. I will not stay here upon many of the marks of His love, and only take these—

(1) He loves them that love Him. Proverbs, viii. 17.

(2) Those whom He loves He rebukes, and gives them, as it were, on the finger ends when they offend. Rev. iii. 19; Heb. xii. 10.

I shall stay no longer on this, but surely there are few who believe that God loves them. However, the Lord is not ashamed to profess His love to believers, even when their back is to the wall.

II. Notwithstanding His love they were visited with affliction. The love of Christ for His people does not exempt them from affliction. Jesus loved Martha and Mary and yet Lazarus was sick and they were afflicted in his sickness. Ps., xxxiv. 19; Heb. xii. 6.

The reasons of the doctrine are these :—

1. He chastens His people for their transgressions that they may know that it is an evil and a bitter thing to depart from Him.

2. He does it to bring to their remembrance their sins committed a long time ago. Job, xiii. 26, "Thou makest me to possess the iniquities of my youth."

3. He afflicts those whom He loves for their trial, and the quickening of His grace in them. How little does the Lord think of anything in comparison with grace ! He falls upon Job's children and worldly substance and takes them away and smites his body also that a little of His grace may get out its head. The men of the world are apt to think that the people of God are but hypocrites, and by their affliction the Lord makes the reality of their grace to appear when He makes them rejoice under that which would make others distracted.

4. That His glory may be displayed. John ix. 3.

And so in the words preceding the text, "This sickness is not unto death but for the glory of God." (1) He will have His sovereignty acknowledged, that He may strike and not give a living man a reason. (2) He will have His power acknowledged in bearing the person up under his affliction. (3) He will have the wisdom of His power and providence acknowledged, in that it comes seasonably for the afflicted as he stands in need thereof.

Uses. 1. Mistake not God in His dealings. A beloved person may be an afflicted person. 2. Any of you that have aught to do with

afflictions, study them well, and the way and causes of them.

I know you will object to this. "How shall I know if they be for sin or for trial." Take these considerations. (1) If for *trial*, the affliction will usually overtake you when on duty. The stroke came on Job when he had been offering sacrifices for his children's faults. But if it find you with foul fingers though you have taken the alarm, you have reason to regard it as sent for your sin. (2) If for *trial*, the soul usually has clear exercises, free from those confusions which overwhelm it when it is otherwise. This was eminently seen in Job, who, in all his conflicts with his friends, maintained his integrity, whose feet held God's way, and who could say, "O that I knew where I could find Him, I would come even to His seat." (3) If for *trial*, you will not find, upon serious search, any transgression that has a reference to it, or can be regarded as its cause or father: but if it be for sin you will readily see the sin written upon it. Job saw iniquities enough in himself, and he besought God to shew him wherefore He contended with him, but never got any one that he could settle on as the cause thereof. (4) If for *trial*, the smitten person falls kindly like down before God, whereas one who is guilty is like metal with much dross in it or a stone cast into the fire, which starts, cracks, and makes a noise. Job at the beginning of his troubles says nothing, but sits down quietly to his prayers, though afterwards he breaks out, as a godly man sometimes may, till he is humbled.

And now, whatever God's end may be in afflic-

tion, I will tell you what your duty is:—(1) To suspect sin. In a time of war when you hear an alarm you will run to the weakest part of the wall and fortify that: and so we ought to do in affliction by seeking out sin and humbling ourselves before God. (2) Because the Lord may not be punishing for sin, but afflicting for trial, you should therefore set yourselves to have the grace of God acting vigorously. Let patience have its perfect work. Let faith, hope, and love be kept in exercise, that they may be seen by this atheistical generation. (3) Observe the outgoings of God as much as you can. Acknowledge His sovereignty and confess that He has a right to smite where and when He pleaseth without giving a reason for His doings.

III. In their affliction they sent for the Master. God hath commanded us to do this. “Call upon Me in the day of trouble.” To this He hath attached a promise, “I will deliver thee and thou shalt glorify Me.” Now, in sending a message to Christ, we must attend to three things:—

1. We must do it in the use of means among which prayer is to have the first place. We should be as attentive to these as if our case entirely depended on them. But when we obtain what we seek we must give the glory to God. Use the means and give God the glory—this is the rule we should follow.

2. We should do it with confidence, and this confidence has reference to three things. (1) We should be sure we have an interest in Christ. (2) We should see to it that we do not regard iniquity in our hearts, and (3) We should feel

confident that whatever is good in what we ask it will be granted to us as sure as the sun is in the firmament.

3. There should be submission as well as confidence. We should submit whatever we ask if it be not absolutely necessary to salvation for us; if necessary, submission is not asked at our hand. We should submit as to the time or season of granting our request, for in reference to this, as well as to the day of judgment, it may be said, "It is not for us to know the times or the seasons which the Father hath kept in His own power." And whatever answer we receive we should always think well of the Master. As Hezekiah said, "Good is the will of the Lord," though his children were to be carried to Babylon.

IV. Although they sent an express to the Master yet he made no haste to come, but abode two days where he was. This teaches us—

1. That the Lord often delays or withholds for a time the wished for blessing from His own people. The reasons for His doing so may be these:—

(1) To prepare their hearts for receiving it when it comes.

(2) That patience may have its perfect work. It is well when we are brought to this, "not my will but Thine be done!"

(3) That the thoughts of many hearts may be revealed.

Do not, then, misinterpret the delays of God. Reflect and see if ye be prepared for the blessing, and if patience has had its perfect work, and if

your hearts have been brought to submission. We find in the Old Testament that a godly woman (1 Sam. i.) could not obtain a child till she wept and prayed a long time, while another woman could have, perhaps, obtained one at the very first. And since nothing has befallen you but what has been the ordinary lot of God's people, ye ought to be silent.

2. That these delays are the results and evidences of His love. It was *because* He loved them that He abode two days where He was. This appears (1) from the testimony of God's word, "All the paths of the Lord are mercy and truth," etc., Ps. xxv. 10. "We know that all things work together," etc., Rom. viii. 28. (2) From the experiences of God's people. Dare ye say that ever mercy was delayed but it was better for you? Ye found it so that it was better than if it had been granted when it was first asked. This was made out to Job. It's above all controversy that there is more advantage to a soul in the honest and diligent pursuit of ■ mercy than in the immediate attainment of it.

Uses. (1) Do not misconstrue the delays of mercy since these are an effect of His love, but rather labour to make it out for yourselves in what respects they are good for you.

(2) Be not afraid of any delays of mercies when honestly pursuing them, but be afraid when ye receive them that ye do not rightly improve them. It is good to have your stock in God's hand. As long as it is there you may be sure that he will pay the per cent. well, and still give the soul as much as it requires to live upon. Whereas if it were in our hands it's a hundred to

one if we would not despatch it as soon as Hezekiah did, when he had no sooner recovered than he played the fool with the ambassadors of Babylon. Therefore, till the mercies come, wait on God and believe they will come in the right season. AMEN.

CHAPTER VII.

A.D. 1659.

THIS year was remarkable in Guthrie's life as that in which, for the first and last time, he appeared as an author. In a preface to the reader he mentions the cause, or at least the occasion, of the publication of his little volume. "Thou mayest think it strange to see anything in print from my pen, as it is indeed a surprise to myself; but necessity hath made me for this once to offer so much violence to my own inclination, in regard that some without my knowledge have lately published some imperfect notes of a few of my sermons, most confusedly cast together, prefacing withal this vain title, as displeasing to myself as the publishing of the thing:—*A Clear, Attractive, Warming Beam*. And upon this occasion was I prevailed with to publish this little piece, wherein I have purposely used a most homely

and plain style, lest otherwise (though when I have stretched myself to the utmost I am below the judicious and more understanding) I should be above the reach of the rude and ignorant, whose advantage I have mainly, if not only, consulted. I have likewise studied brevity in everything, so far as I conceived it to be consistent with plainness and perspicuity; knowing that the persons to whom I address myself herein have neither much money to spend upon books, nor much time to spare upon reading. If thou be a rigid critic, I know thou mayest meet with several things to carp at; yet assure thyself that I had no design to offend thee, neither will thy single approbation satisfy me. It is thy edification I intend, together with the incitement of some others, more expert and experienced in this excellent subject, to handle the same at greater length, which I have more briefly hinted at."

Two classes of persons are chiefly referred to in the book (1) those "living under the ordinances, pretending without ground to a special interest in Christ;" and (2) those who "have good ground of claim to Christ, yet are not established in the confidence of His favour, but remain in the dark, without comfort, hesitating concerning the reality of godliness in themselves, and speaking little to the commendation of religion to others, especially in the time of their

straits." Hence he divides his work, which is generally known as "THE CHRISTIAN'S GREAT INTEREST," into two parts, the one entitled "The Trial of a Saving Interest in Christ," the other "How to attain unto a Saving Interest in Christ." In the first he proposes various tests, whereby a man may know whether or not he is a true Christian; in the second he makes known, plainly and earnestly, the way of salvation. The first part of the book is an answer to the question:—"How shall a man know if he hath a true and special interest in Christ, and whether he hath or may lay claim justly to God's favour and salvation?" The second is an answer to this other question:—"What shall they do who want the marks of a true and saving interest in Christ, already spoken of, and neither can nor dare pretend unto them?" That the author succeeded in his design far beyond his expectation, as expressed in the preface to the reader, may be inferred from the high estimation in which the work has been held even by eminent divines. To this and to some of their statements regarding it, allusion has already been made in our introductory note. But another evidence of the remarkable success of this little book is the extraordinary number of editions in which it has appeared. Within ten years of its publication it was translated into Dutch by the Rev. Mr. Koelman, and was so

highly esteemed in Holland that it passed through several editions there. It was the first book ever printed in Belfast, being issued in 1699 from the then recently established firm of Patrick Neill & Co. In 1705 it appeared in London with a short biographical preface from the pen of the Rev. Mr. Traill, a personal friend of Guthrie. Numerous other editions were issued from the Edinburgh, Glasgow, and Paisley press, while the book has been translated into French, German, and Gaelic as well as Dutch, and into one, at least, of the Oriental languages. Prefixed to the Edinburgh edition of 1724 is an account of the author's life by the Rev. William Dunlop, Professor of Theology and Church History in Edinburgh University, the materials of which were furnished by a near relation of Mr. Guthrie, evidently Mr. Wodrow, minister of Eastwood, near Glasgow, whose wife was Guthrie's granddaughter. This edition professes to be an exact copy of the work as it proceeded from the author's pen, everything being restored to its original purity, while a list of Scoticisms with an explanation of them is subjoined, whereby they are made easy to the English reader. It also contains an epitome of the whole treatise in eighteen questions and answers, which we here reproduce in the hope that it may tempt the serious reader to consult the original work.

Question 1. What is the great business a man hath to do in the world ?

Answer. To have a saving interest in Christ Jesus, and to walk suitably thereunto.

Question 2. Have not all the members of the visible Church a saving interest in Christ ?

Answer. No, verily : yea, but a very few of them have it.

Question 3. How shall I know if I have a saving interest in Christ ?

Answer. Ordinarily the Lord prepareth His own way in the soul by a work of humiliation, and discovereth a man's sin and misery to him, and exerciseth him so therewith, that he longs for the Physician, Christ Jesus.

Question 4. How shall I know if I have got a competent discovery of my sin and misery ?

Answer. A competent sight of it makes a man take salvation to heart above anything in this world ; it maketh him disclaim all relief in himself, even in his best things ; it maketh Christ, who is the Redeemer, very precious to the soul ; it makes a man stand in awe of sin afterwards, and makes him content to be saved upon any terms God pleaseth.

Question 5. What other ways may I discern saving interest in Him ?

Answer. By the going out of my heart seriously and affectionately towards Him, as He is held out in the Gospel : and this is faith or believing.

Question 6. How shall I know if my heart goeth out after Him aright, and that my faith is true saving faith ?

Answer. When the heart goeth out aright after Him in true and saving faith, the soul pleaseth Christ alone above all things, and pleaseth* Him in all His three offices, to rule and instruct as well as to save: and is content to cleave unto Him, whatsoever inconveniences may follow.

Question 7. What other mark of a saving interest in Christ can you give to me?

Answer. He that is in Christ savingly is a new creature: he is graciously changed and renewed in some measure in the whole man, and in all his ways pointing towards all the known commands of God.

Question 8. What if I find sin now and then prevailing over me?

Answer. Although every sin deserveth everlasting vengeance, yet if you be afflicted for your failings, confess them with shame of face unto God, resolving to strive against them honestly henceforth, and flee unto Christ for pardon, you shall obtain mercy and your interest stands sure.

Question 9. What shall the man do who cannot lay claim to Christ Jesus, nor any of those marks spoken of?

Answer. Let him not take rest until he make sure unto himself a saving interest in Christ.

Question 10. What way can a man make sure an interest in Christ, who never had a saving interest in Him hitherto?

Answer. He must take his sins to heart and his great hazard thereby, and he must take to heart

* Is pleased with.

God's offer of pardon and peace through Christ Jesus, and heartily close with God's offer, by be-taking himself unto Christ, the blessed Refuge.

Question 11. What if my sins be singularly heinous and great beyond ordinary ?

Answer. Whatsoever thy sins be, if thou wilt close with Christ Jesus by faith thou shalt never enter into condemnation.

Question 12. Is faith in Christ only required of men ?

Answer. Faith is the only condition upon which God doth offer peace and pardon unto men : but be assured, faith if it be true and saving will not be alone in the soul, but will be attended with true repentance, and a thankful study of conformity to God's image.

Question 13. How shall I be sure that my heart doth accept of God's offer, and doth close with Christ Jesus ?

Answer. Go make a covenant expressly, and by word speak the thing unto God.

Question 14. What way shall I do that ?

Answer. Set apart some bit of time, and having considered your own lost estate and the relief offered by Christ Jesus, work up your heart to please * and close with that offer, and say unto God expressly that you do accept of that offer, and of Him to be your God in Christ, and do give up yourself to Him and be saved in His way, without reservation or exception in any case, and that you henceforth will wait for salvation in the way He hath appointed.

* Be pleased with.

Question 15. What if I break with God afterwards ?

Answer. You must resolve in His strength not to break, and watch over your own way, and put your heart in His hand to keep it : and if you break you must confess it unto God and judge yourself for it, and flee to the Advocate for pardon, and resolve to do no more so, and this you must do as often as you fail.

Question 16. How shall I come to full assurance of my interest in Christ, so as it may be above controversy ?

Answer. Learn to lay your weight upon the blood of Christ, and study purity and holiness in all manner of conversation, and pray for the witness of God's Spirit to join with the blood and the water, and His testimony added unto these will establish you in the faith of an interest in Christ.

Question 17. What is the consequence of such closing with God in Christ by heart and mouth ?

Answer. Union and communion with God, all good here, and His blessed fellowship in heaven for ever afterwards.

Question 18. What if I slight all these things and do not lay them to heart to put them in practice ?

Answer. The Lord cometh with His angels in flaming fire, to render vengeance to them who obey not the Gospel : and thy judgment shall be greater than the judgment of Sodom and Gomorrah : and so much the greater that thou hast read this treatise, for it shall be a witness against thee in that day.

However much some object to the narrowness and bigotry of our old Worthies, surely in these Questions and Answers—these Outlines of Theology—there is nothing which conflicts with the most loving presentation of the Gospel, or which could have prevented Guthrie from adopting the words of the late Archbishop Trench :—

“ I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street,
That he and we and all men move
Under a canopy of love,
As broad as the blue sky above.

And ere thou leave him, say thou this
Yet one word—they only miss
The winning of that final bliss,
Who will not count it true that love,
Blessing, not cursing, rules above,
And that in it we live and move.

And one thing further make him know—
That to believe these things are so,
This firm faith never to forego,
Despite of all that seems at strife
With blessing, all with curses rife,
That *this* is blessing, *this* is life.”

According to Dean Swift, the most accomplished way of using books in his day was two-fold ; either, first, to serve them as some men do lords, learn their titles exactly and then brag of their

acquaintance ; or, secondly, which is indeed the choicer, the profounder, and politer method, to get a thorough insight into the index, by which the whole book is governed and turned, like fishes by the tail. "For," he adds, "to enter the palace of learning at the great gate requires an expense of time and forms ; therefore men of much haste and little ceremony are content to get in by the back door !" Let the methods thus wittily described be carefully avoided by the reader of Guthrie's volume, for of all subjects the one it treats of is the most important, and deserves our earnest, prayerful, and constant attention. Only to those who seek Him with their whole heart has God promised that He will make Himself known.

While engaged on this book, Guthrie never grudged either the time or trouble which was necessary to enlarge his knowledge of the Word or of the "manifold" grace of God. Among others he visited a poor man at Haddington, of whose remarkable experience he had heard. After listening long and with interest to the story of God's dealings with him, his eyes suddenly brightened at the remembrance of a lovely trout stream he had passed on the way. The art of man-fishing, which he counted his special business, was helped rather than hindered by his natural love of sport, and without excuse

or explanation he asked this good man if he had a fishing rod and would lend it to him. The man was delighted to do so, but his wife, scandalised by this sudden descent from spiritual things, as well as by sundry facetious remarks he had made in the course of conversation, hesitated not to express her surprise and displeasure. "The old man," says Dr. Whyte, "felt that his poor, rough tackle was to be absolutely glorified by such a minister as Guthrie condescending to touch it, but his good wife did not like this come-down at the end of such a visit as his had been, and she said so." But, while admiring the clever old woman, and suggesting even that she had the best of it in the debate that followed, Dr. Whyte reminds us of the familiar incident of the apostle John and the huntsman, and then he wisely adds :—

"We readers of the Fourth Gospel do not know how much we owe to the Bactrian boy's tame partridge, and neither John Owen nor Thomas Chalmers knew how much they owed to the fishing-rods and curling-stones, the fowling-pieces and the violins that crowded the corners of the manse of Fenwick."

CHAPTER VIII.

SOON after the publication of *The Christian's Great Interest*, the Protectorate of Cromwell and his son Richard came to an end, and Charles II. was restored to his dominions. Having arrived in London on the 29th May, 1660—the anniversary of his birth—and having been received with the utmost enthusiasm, he soon made it manifest what policy he meant to adopt in relation to Scottish affairs in general, and to those of the Church in particular. All the high offices of State were bestowed upon men who either made no profession of religion, or whose religion was of a very accommodating kind. Prominent among these was the Earl of Middleton, who, from being a soldier of fortune and having served all parties in succession, was now raised to the rank of the King's Commissioner, and as such opened the Scottish Parliament on the 1st January, 1661.

“It was,” says Bishop Burnet, who was then in Scotland, and well acquainted with public affairs, “a mad, roaring time, full of extravagance; and no wonder it was so when the men of affairs were almost perpetually drunk.” At this, which came to be known as *The Drunken Parliament*, an oath of allegiance was framed, acknowledging

the sovereign to be supreme "over all persons and in all causes," civil and ecclesiastical; it was also enacted that it was the King's sole prerogative to appoint all officers of State and high officials; and finally, after a hard night's drinking, the "Act Rescissory" was passed, which repealed and annulled the legislation of the previous twenty years, and virtually at one blow overthrew the Presbyterian polity of Scotland, together with its liberties, civil and religious.

Such being the measures now in favour, it was but natural to get rid of the men who had been the most strenuous assertors and defenders of Christ's Crown and Covenant. The first to fall was the noble Marquis of Argyll, who was beheaded on the 27th May, 1661. On receiving his sentence he calmly said, "You have the indemnity of an earthly King among your hands, and have denied me a share in that: but you cannot hinder me from the indemnity of the King of kings. Shortly you must be before His tribunal: and I pray He may not mete out such measure to you as you have done to me when you are called to account for all your actings, and this among the rest. I had the honour to set the crown on the King's head, and now he hastens me to a better crown than his own."

Another called to suffer martyrdom at the same time was Guthrie's cousin, the minister of

Stirling, who had made himself peculiarly obnoxious to Middleton, having, at an earlier period, and at the Church's bidding, pronounced sentence of excommunication upon him. Now that his opportunity of vengeance had come, Middleton eagerly took advantage of it. James Guthrie was thrown into prison, and, after a protracted trial, was brought to the scaffold on the 1st of June, a few days after Argyll. In descending the stairs of his prison on his way to execution, the Marquis had called for his fellow-prisoner that he might bid him a last farewell, and, after a tender embrace, Guthrie exclaimed, "My lord, God hath been with you ; He is with you ; He will be with you : and such is my respect for your lordship that if I were not under sentence of death myself I could cheerfully die for you." On the day of his execution several of his friends dined with him, when not only his cheerfulness, but even his pleasantry did not forsake him. After dinner, he called for a little cheese, of which he was very fond, but which he had been forbidden by his physician, jocularly remarking, "I hope I am now beyond the reach of the gravel." This was he who on the scaffold lifted the napkin from his face and cried, "The Covenants, the Covenants, shall yet be Scotland's reviving !"

From his student days in St. Andrews, the

minister of Stirling had exerted over his cousin William a powerful influence, and ever since had received in return his profound admiration and affection. It was, therefore, with the deepest sorrow and regret that the latter heard of his imprisonment and of his approaching execution, and but for the earnest entreaties of his Session, who feared they might thereby be deprived of his ministry, he would have been present on that solemn occasion. In April, while the trial was still proceeding, he attended a meeting of Synod in Glasgow, and took a prominent part in the preparation of an address to Parliament, which, however, it was not deemed expedient to present. This address contained a faithful testimony to the purity of our Reformation in worship, doctrine, discipline, and government, in terms equally remarkable for their prudence and their courage, and as one of Guthrie's biographers observes, its rejection "did not prevent its being serviceable to the end of our now mentioning it, namely, affording a proof of the zealous honesty and firmness of Mr. Guthrie."

A few months after this, on the 5th September, 1661, two Scottish noblemen—Glencairn and Rothes—appeared before the Privy Council of Scotland as bearers of a royal letter, in which it was stated that, having already declared his intention "to maintain the government of the

Church of Scotland, *settled by law*," and the Scottish Parliament having rescinded the legislation of the past twenty years, the King now resolved to interpose his royal authority "for restoring of this Church to its right government by bishops, as it was before the late troubles." Sharp now became Archbishop of St. Andrews, and with Archbishop Fairfoul and the others who, like himself, had been raised by Royal prerogative to the Episcopal bench, was admitted, with much pomp and ceremony, into the Parliament which commenced its sittings on the 8th May, 1662.

Presbyterianism having thus been expressly abolished, and the right of patronage restored, all ministers ordained in 1649 and afterwards were summoned to appear before the 20th of September and take presentation from the patrons, and receive collation from the Bishop of the diocese to which they belonged. On their refusing to do this, Middleton resolved to enforce submission; and at a meeting of the Privy Council on 3rd October, in the College Hall of Glasgow, over which he presided, an edict was framed, known as the Drunken Act of Glasgow, according to which all the ministers who had not submitted to the patrons and bishops as required, should be immediately expelled from their parishes, and compelled to lose not only their future stipend, but that of the past year.

The gauntlet thus flung down by the mad and profligate tyrant was calmly and resolutely taken up by fully a third of the whole clergy of Scotland, between three and four hundred of them having in the depth of winter left their churches, manses, and worldly possessions rather than violate the dictates of their conscience, and disobey and dishonour their God. One of these was Guthrie's youngest brother, John, who was minister at Tarbolton in Ayrshire. Another brother, Alexander, the minister of Strickathrow, in the Presbytery of Brechin, died in his own manse in 1661, his death being hastened by public events. But John was compelled to leave his parish, and in July, 1663, was summoned to appear before the Archbishop of Glasgow, under pain of rebellion. This he refused to do, and for the next five years, till his death in 1668, he was a fugitive and an outlaw. We find his name among those who renewed the Covenants at Lanark, in 1666, on their way to Edinburgh, although the state of his health obliged him to leave the ranks, and thus prevented him from being present at the battle of Rullion Green. But, indeed, his was only one of a multitude of similar cases, in which faithfulness to truth involved the necessity, if not of active opposition to constituent authorities, at least of the most serious privations and hardships. The state of Scotland at

this time has been compared to the gloomy silence and dismay that reigned in Brussels on the first entrance of the Duke of Alva, of which Schiller remarks, in his *Revolt of the Netherlands*, "Now that the city had received the Spanish General within its walls, it had the air as of a man that has drunk a cup of poison, and with shuddering expectation watches every moment for its deadly agency."

To those familiar with Guthrie's character and principles, it may reasonably occasion much surprise, that for other two years he was left in the free exercise of his ministry, and allowed to occupy the manse even as late as October, 1665. One reason for this apparent indulgence is to be found in the fact that he had been ordained before 1649, and was therefore exempted from the order to which so many of his younger brethren were expected to render obedience. But another reason is the high estimation in which he was held by the Earl of Eglinton, and also the Chancellor, the Earl of Glencairn. To the latter, while imprisoned before the Restoration, Guthrie had rendered some valuable service which was never forgotten; and even when at last it was resolved to declare his church vacant, Glencairn sought, though in vain, to ward off the blow still longer. "That cannot be done," was the Archbishop of Glasgow's answer, "it shall not;

he is a ringleader and keeper of schism in my diocese ;" whereupon the Chancellor, greatly annoyed at this refusal, remarked to some of his friends, on leaving the Archbishop's palace, " We have set up these men, and they will tread us under their feet."

The two years, however, during which Guthrie was allowed to preach, when so many of his brethren in every part of the land were silent, proved a season of great refreshing, not merely to his own people, but to multitudes who flocked to his ministry from other parishes. His church, we are told, was crowded with hearers from Glasgow, Paisley, Lanark, Hamilton, and other distant places, many of whom came to Fenwick on Saturday and remained till Monday; and so strong and clear was his voice that he was able to be heard even by hundreds who were unable to obtain admission, yet were content to remain outside. A remarkable blessing, also, at this time attended his preaching, arising in part from the eager desire of the people to hear, and besides those who were savingly impressed many were strengthened and comforted, and prepared for witnessing a good confession during the years which followed. On the 17th August, 1662, he preached two sermons from Matthew xiv., 24-26, on Christ's care of His people under afflicting dispensations. From these, which are remarkable

for their careful exposition, and also for their powerful and even passionate application to the hearts and consciences of his hearers, we make the following extracts :—

“O for this faith that our Advocate interposes in all our trials, and that all of you would study to be of one mind, and comply and strike in with Christ in all the points of His advocacy that we have hinted at, ever choosing affliction rather than sin. Study also to have the right use of the trial, and be as earnest for that as for the outgate, remembering always for your comfort and the establishment of your hearts that Christ is pleading your cause before the Throne of God.” . . . “If it please God to let you see your delivery dawning upon the mountains, then think also your difficulties are not all over. I will not say what way God will take to deliver us, but I am apprehensive, whenever deliverance shall come, there will be multitudes of difficulties interwoven with it, so that it shall be hard to determine whether it may be a deliverance or not ; it will look so like the contrary. And this I have thought many a time, what if there should appear a party for God and His works in the fields and be broken all in pieces, and yet the same broken party contribute for the delivery of His Church. Many such things are with Him. But when your delivery begins to dawn, do not think your difficulties over. Ye may meet with something in the delivery that may be worse than all the trouble ye have yet seen, so that ye shall wish to be rather as ye were before than to

abide it." . . . "Believe, also, that whatever God does or suffers men to do all things will work together for the good of His people. This is common in everybody's mouth, but it is the least believed truth in the Bible. And, though ye question not the truth of His promise, ye stand at the application. Put yourselves to it, therefore, in this instance, if ye can believe and acquiesce in it in your hearts, that all the distresses and afflictions the people of God in Britain and Ireland are under shall work together for their good ; and if it be so, as no doubt it shall, why are ye not comforted at it? Believe this also, that there is nothing befalls the people of God but by His Providence ; although there be many things they meet with not approved by Him, yet they meet with nothing but what He has a hand in, either by an active or permissive Providence. Let that be another ground of quietness, especially that He will bring about glory to Himself and good to you. That the ministers in Britain and Ireland are put from their churches and houses, and banished out of the country, or confined to some remote place, is by His Providence and shall work for their good and your's also ; and, since it is so, ought we not to be silent ? Know and believe there is nothing but God and an evil conscience ye need to fear. As a man in Ireland said to a Bishop, when he threatened to imprison him, "I know no such prison as an evil conscience." If ye resolve to fear nothing but the God of Heaven and an evil conscience, ye need not fear man nor any other thing, for the fear of these will eat out and quiet all other fears."

CHAPTER IX.

EARLY on Sabbath morning, the 24th July, 1664, Mr. Guthrie appeared for the last time in his pulpit. That day had been fixed by the Archbishop of Glasgow for his forcible ejection from his charge. In the forenoon the curate of Calder, accompanied by a party of twelve soldiers, arrived at the Manse, and formally intimated the nature and object of his visit. Thence, having been hospitably entertained, he proceeded to the church, where, after a short sermon addressed to empty benches, the soldiers and a few children forming his only congregation, he suspended Mr. Guthrie from the exercise of his ministry. Before this melancholy business, however, was entered on, a very different scene had been enacted within the sacred building. Scarcely had the day dawned, when people might have been seen wending their way towards it from every quarter, that they might once more worship God according to their consciences, and listen for the last time to the voice of their revered and beloved pastor. On the previous Wednesday, which was observed as a day of humiliation and prayer, he had preached from the words in Hosea xiii. 9—"O Israel, thou hast destroyed



FENWICK CHURCH.

thyself," taking occasion to refer particularly to their sins, and those of the Church, and of the nation, by which God's anger had been kindled against them. Now he selected for his text the second half of the verse, "but in Me is thine help," directing their thoughts to Him who alone could sustain and comfort and deliver them during the season of trial and privation which was at hand. He then took solemn and affectionate leave of the congregation, commending them to Him who alone could protect and help them in their time of need. His people would willingly have "resisted, even unto blood," but his prudence and peaceable disposition prevented him from giving them the slightest encouragement to do so, and their loving confidence in him constrained them to remain quiet.

For nearly fifteen months longer, Mr. Guthrie continued in the parish; and, though his voice was no more heard in the church, we cannot think it possible that he could remain silent so long. Howie mentions an interesting incident of a visit which he and some of his people paid to Stewarton to hear a young Presbyterian minister. On the way home, they remarked to him that they were not pleased with that man's preaching, he being of a slow delivery; whereupon he replied that they were mistaken in the man, that he had a great sermon, and that if

they pleased, at a convenient place, he should let them hear a good part thereof. Then sitting down all on the ground, on a good summer night about the sun-setting, he rehearsed the sermon, when they thought it a wonderfully great one, because of his good delivery and their amazing love to him. There is something peculiarly attractive and touching in this roadside picture which it needs the pen of an artist truly to delineate.

The brother, to whom he had resigned his paternal estate of Pitforthie, having died in the summer of 1665, Mr. Guthrie's presence there became necessary for the settlement of some business affairs. But during a visit which he and his wife paid to the neighbourhood he was seized by a complication of disorders; and on the 10th October, in the house of his brother-in-law, the Rev. Mr. Skinner, one of the ministers of Brechin, he died, leaving a widow and two daughters* to mourn his loss. During his ill-

* One of these became the wife of Matthew Miller, of Glenlee and Barskimming, surgeon in Kilmarnock, and from her was descended Lord Glenlee, one of the senators of the College of Justice. The other was married to the Rev. Mr. Warner, minister of Irvine after the Revolution, their daughter Margaret, a lady remarkable for her personal accomplishments and her exalted devotion becoming the wife of the Rev. Robert Wodrow, and the mother of sixteen children, three of whom entered the ministry of the Church of Scotland, while one succeeded his father as minister of Eastwood.

ness he was visited by the Bishop and several Episcopal ministers, whom he received with the greatest courtesy, but to whom he expressed his sincere sorrow for their compliance with existing ecclesiastical arrangements. His sufferings were very great, but his faith remained strong and unwavering, and, though content to live, he was not afraid to die. He had long been familiar with pain and weakness, and death in his case brought rest to the weary. Although only forty-five years of age when he died, yet there seemed so little to live for now, and so rich was his inheritance in heaven, that we cannot wonder at the satisfaction and joy expressed by him at the near prospect of dissolution. "Blessed at all times," said he, "are the dead who die in the Lord, but more especially when a flood of errors, snares, and judgments are coming on a nation, church, or people." Well may we apply to him the language which Bunyan puts into the mouth of Mr. Standfast, when describing the closing scene—"I see myself now at the end of my journey. My toilsome days are ended. I am going to see that Head that was crowned with thorns, and that Face that was spit upon for me. I have formerly lived by hearsay and faith, but now I go where I shall live by sight, and be with Him in whose company I delight myself. I have loved to hear my Lord spoken of, and

wherever I have seen the print of His shoe in the earth there I have coveted to set my foot too." Happy they who have thus known and loved and honoured Christ, and having been faithful unto death have now received the crown of life. Having died with Him, they now live with Him ; having suffered with Him they now reign with Him ; and from their earthly experience, as men of like passions as we are, they encourage us to hope that we too, after earth's struggles are over, shall enter into peace.

“Then fainting soul arise and sing,
Mount but be sober on the wing ;
Mount up for heaven is won by prayer,
Be sober, for thou art not there.
Till death thy weary spirit free,
Thy God hath said 'tis good for thee
To walk by faith and not by sight ;
Take it on trust a little while,
Soon shalt thou read the mystery right,
In the full sunshine of His smile.”

Wodrow, who might be supposed, from his connection by marriage, to be well-informed, mentions that, so far as he could learn, no curate was ever settled in Fenwick. This statement must surely have been meant to refer only to the years which preceded Guthrie's death. From Dr. Hew Scott's *Fasts*, we learn that on the 24th August, 1666, James Ogilvy was

settled in the parish—though “kept out of the manse,” for what reason we know not—and that he continued there till 26th January, 1668. We learn also from the same work that he was succeeded in 1672 by Thomas Wylie, who had been three years in Coleraine, Ireland, and who died in July, 1676. In 1677, when the parish was annexed to the Presbytery of Glasgow, John Wilson became its incumbent, but proved a very unworthy successor to Guthrie, and was deposed for immorality three years later. The next incumbent was James Main, who entered upon his ministry in 1680, and in 1684 was translated to Old Monkland. He, though a good preacher, had the reputation of being “an informer,” and was generally credited with having instigated the attempted seizure of Captain Paton, while the latter was attending his child’s funeral. The last incumbent of the parish before the Revolution was Andrew Crawford, who deserted his charge in 1689, and is said to have been a “scandalous drunkard.” This was the time when, after the re-establishment of Presbyterianism in the land, the connection of the parish with the Presbytery of Irvine was resumed.

Had the minutes of Kirk Session, for many years after Guthrie’s death, not been lost, as is unfortunately the case, we might have obtained some interesting information regarding this

troubled period. Thus in one, of date Dec. 2, 1674, which Wodrow has preserved, mention is made of the appointment of Sir William Mure of Rowallan "as most fit to execute the penal statutes of Parliament against cursing, swearing, and other profanenesses." When we consider the prevailing state of morality and religion at that time, are we wrong in tracing the sessional strictness to the influence of Guthrie's ministry?

As for the church, the erection of which he superintended and in which he preached so many years, we are indebted to the Rev. Mr. Wardrop of Fenwick for the following information. Externally, it is very much the same as in the olden days; inside, the seats have been painted and varnished, and some slight alterations have been made, giving the place a modern appearance. Guthrie's pulpit has been moved from the side of the church opposite the main entrance to the gable end of the building, immediately under the tower and belfry. The sandglass stands, as it has stood for more than two hundred and fifty years, "measuring sermons." This is the only pulpit sandglass now extant in Scotland, while on the outside of the building, near the entrance, may be seen the "jougs" or iron collar, which is fastened by a chain to the wall, and was placed of old round the culprit's neck.

As regards the "views" of the church they

are legion. Artists of all sorts and ages are continually photographing and painting it. For those here presented we are indebted to Samuel Howie Strang, Esq., Busby, a lineal descendant of the Howies of Lochgoin, while to John Stuart, Esq., Helensburgh, who obtained the negatives from H. S. Dunn, Esq., and Thomas Ferguson, Esq., Kilmarnock, we tender heartiest thanks for the beautiful photographs of Loudoun and Rowallan.

APPENDIX.

FOR an account of what occurred at the Manse (p. 118), we are indebted to a paper which was drawn up at the time—probably by Guthrie himself—and which escaped the fate of some other valuable writings, which were forcibly taken from his widow during her subsequent residence in Edinburgh. This paper, we are told, was prepared without any design of publication, and is now given “in its own native and plain dress.”

The sum of the Curate's discourse when he came and intimated Mr. William Guthrie his sentence of suspension ; with Mr. Guthrie's answer to him.

An account of what passed in the Manse.

The Curate showed, “That the Bishop and committee, after much lenity shown to him for a long time, were constrained to pass the sentence of suspension against him, for not keeping of presbyteries and synods with his brethren, and his unpeaceableness in the Church ; of which sentence he was appointed to make public intimation to him, for which he read his commission under the Archbishop of Glasgow his hand.”

Mr. Guthrie answered, "I judge it not convenient to say much in answer to what you have spoken : only, whereas you allege there hath been much lenity used towards me, be it known unto you, that I take the Lord for party in that, and thank him for it ; yea, I look upon it as a door which God opened to me for preaching this gospel, which neither you nor any man else was able to shut, till it was given you of God. And as to that sentence passed against me, I declare before these gentlemen (the officers of the party), that I lay no weight upon it, as it comes from you, or those who sent you ; though I do respect the civil authority, who by their law laid the ground for this sentence ; and were it not for the reverence I owe to the civil magistrate, I would not surcease from the exercise of my ministry for all that sentence. And as to the crimes I am charged with, I did keep presbyteries and synods with my brethren ; but I do not judge those who now sit in these to be my brethren, but men who have made defection from the truth and cause of God ; nor do I judge those to be free or lawful courts of Christ that are now sitting. And as to my unpeaceableness, I know I am bidden follow peace with all men, but I know also I am bidden follow it with holiness ; and since I could not obtain peace without prejudice to holiness, I thought myself obliged to let it go. And as for your commission, Sir, to intimate this sentence, I here declare, I think myself called by the Lord to the work of the ministry, and did forsake my nearest relations in the world, and gave up myself to the service of the gospel in this place, having received an unanimous call

from this parish, and being tried and ordained by the presbytery ; and I bless the Lord he hath given me some success, and a seal of my ministry upon the souls and consciences of not a few that are gone to heaven, and of some that are yet in the way to it. And now, Sir, if you will take it upon you to interrupt my work among this people, as I shall wish the Lord may forgive you the guilt of it, so I cannot but leave all the bad consequences that follow upon it betwixt God and your own conscience. And here I do further declare before these gentlemen, that I am suspended from my ministry for adhering to the *covenants* and work of God, from which you and others have apostatized."

Here the Curate, interrupting him, said, "That the Lord had a work before that covenant had a being, and that he judged them apostates who adhered to that covenant ; and that he wished that not only the Lord would forgive him (Mr. Guthrie), but, if it were lawful to pray for the dead (at which expression the soldiers did laugh), that the Lord would forgive the sin of this Church these hundred years past."

"It is true," answered Mr. Guthrie, "the Lord had a work before that covenant had a being, but it is as true that it hath been more glorious since that covenant ; and it is a small thing for us to be judged of you in adhering to that covenant, who has so deeply corrupted your ways, and seem to reflect on the whole work of Reformation from Popery these hundred years past, by intimating that the Church had need of pardon for the same.

“As for you, gentlemen,” added he, directing himself to the soldiers, “I wish the Lord may pardon you for countenancing of this man in this business.” One of them scoffingly replied, “I wish we never do a greater fault.” “Well,” said Mr. Guthrie, “a little sin may damn a man’s soul.”

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	A. D.
Reign of Charles I.,	1625-49
Laud became Archbishop of Canterbury,	1633
Book of Canons imposed,... ..	May, 1635
Laud's Liturgy enjoined by Privy Council,	Dec., 1636
Jenny Geddes Riot,	July, 1637
National Covenant at Greyfriars, ...	Feb., 1638
General Assembly at Glasgow, ...	Nov., 1638
First Bishops' War,	1639
Charles signed Treaty of Berwick, ...	June, 1639
Short Parliament, 13th April—5th May,	1640
Second Bishops' War,	Aug., 1640
Long Parliament, 3rd Nov., 1640—16th Mar.,	1660
Strafford's Execution,	12th May, 1641
Charles visited Scotland,... ..	12th Aug., 1641
Royal Standard hoisted at Nottingham as signal of Civil War,	25th Aug., 1642
Westminster Assembly,	1643-49
Solemn League and Covenant taken by both Houses,	25th Sept., 1643
Battle of Marston Moor,	2nd July, 1644
Laud's Execution,... ..	10th Jan., 1645
Battle of Naseby,	14th June, 1645
Victory of Montrose at Kilsyth, ...	Aug., 1645
Defeat of Montrose at Philiphaugh, ...	Sept., 1645
Charles surrendered himself to the Scots, 5th May, 1646	

Surrendered by them to the English,	30th Jan.,	1647
Flight of Charles I. to the Isle of Wight,		
	11th Nov.,	1647
The Scottish "Engagement," ...	26th Dec.,	1647
Defeat of the Scots at Preston, ...	17th Aug.,	1648
Close of the 30 Years' War in Germany,		1648
Execution of Charles I., ...	30th Jan.,	1649
Execution of Montrose, ...	21st May,	1650
Charles II. landed in Scotland, ...	24th June,	1650
Battle of Dunbar, ...	3rd Sept.,	1650
Coronation of Charles at Scone,...	1st Jan.,	1651
Battle of Worcester, ...	3rd Sept.,	1651
Establishment of the Protectorate,	16th Dec.,	1653
Death of Oliver Cromwell, ...	3rd Sept.,	1658
Charles II. landed at Dover, ...	26th May,	1660
Entered London on the Anniversary of		
his Birthday, ...	29th May,	1660
Scottish Parliament met,...	1st Jan.,	1661
Execution of Argyll, ...	27th May,	1661
Act of Uniformity in England, ...	8th May,	1662
About 2000 English Clergy ejected,	24th Aug.,	1662

THE END.

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G92 minister of Fenwick. Paisley, A. G.
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1. Guthrie, William, 1620-1665.

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